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REPORT

OF THE

Basel German Evangelical

MISSIONARY SOCIETY

FOR

1875

THIRTY-SIXTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA



MANGALORE

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1876



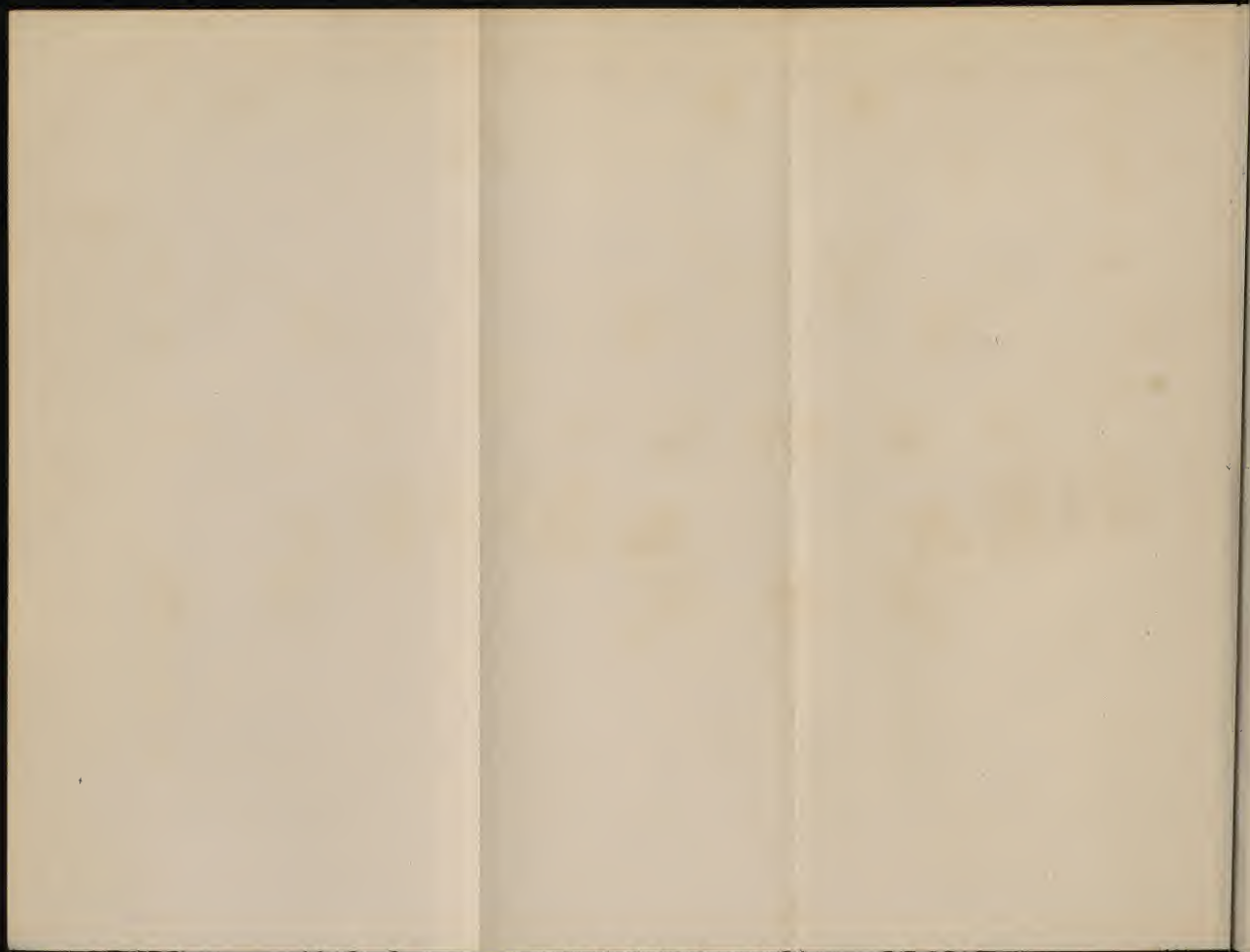
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Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1876.

NAMES OF MISSION STATIONS.	Established in the year	Agents of the Mission.										Schools.										Under the care of the Mission.						
		European Missionaries.	Native Agents.										Schools.										Present Church-Members.					
			Brethren.	Sisters.	Native Pastors.	Catechists and Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.	Number of Schools.	Seminary.	Training Schools.	Preparandi Schools.	Boys.	Girls.	Boys.	Girls.	Anglo-Vernacular Schools.	Boys.	Girls.	Total of children under instruction.	Number of Converts baptized during 1875.	Number of Church Members 1st January 1876.	Communicants.	Non-Communicants.	Children.	Total.	Catechumans.
<i>I. Canara.</i>																												
1. Mangalore.....	1834	14	8	0	6	5	6	0	6	19	0	0	0	0	98	104	0	0	22	243	2	1163	657	22	500	1179	27	
2. Mulky.....	1845	2	2	2	4	8	2	0	7	0	0	0	0	57	70	29	0	0	0	156	115	*610	380	10	343	*733	100	
3. Udupy.....	1854	4	4	1	7	7	0	0	7	0	4	27	59	0	41	31	0	0	0	162	147	*669	433	10	398	*841	208	
4. Karkal.....	1872	2	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	33	27	2	15	44	5	
5. Honore.....	1845	2	0	0	0	0	0	0	1	0	0	0	0	0	8	1	0	0	0	9	1	58	16	8	38	62	5	
6. Mercara.....	1870	2	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	26	26	1	8	35	0	
7. Anandapur.....	1853	2	1	0	1	1	0	0	2	0	0	0	0	0	20	17	0	0	0	37	39	114	72	18	71	161	25	
<i>II. South Mahratta.</i>																												
8. Dharwar.....	1837	2	2	0	1	1	0	5	2	0	0	0	0	0	0	61	65	0	126	0	61	33	0	29	62	0		
9. Hubly.....	1839	4	2	0	2	1	1	5	4	0	0	18	0	10	12	26	51	1	118	0	172	68	1	81	150	4		
10. Bettigherry.....	1841	2	2	0	2	2	0	1	3	0	0	0	13	0	6	0	82	0	101	5	114	80	2	58	140	0		
11. Guledgud.....	1851	2	1	0	1	2	1	0	2	0	0	0	0	0	9	0	89	0	98	1	89	45	2	44	91	1		
<i>III. Malabar.</i>																												
12. Cannanore.....	1841	4	3	0	8	3	0	1	3	0	0	0	0	35	23	58	0	0	116	1	467	252	21	228	501	1		
13. Tellicherry.....	1839	3	3	1	4	5	2	7	7	0	2	32	62	0	12	32	217	49	13	419	11	348	170	0	169	339	13	
14. Chombala.....	1849	2	2	0	4	1	2	0	1	0	0	0	0	48	18	14	0	0	80	4	232	126	1	109	236	7		
15. Calicut.....	1842	9	2	0	7	5	1	4	4	0	0	0	0	56	46	38	203	50	3	396	19	626	367	24	312	702	18	
16. Codacal.....	1857	1	0	1	2	2	0	0	2	0	0	0	0	0	31	15	0	0	0	46	1	232	111	4	90	205	1	
17. Palghant.....	1858	2	2	0	7	5	0	2	5	0	0	0	0	0	38	12	61	39	6	156	13	150	77	11	74	162	27	
<i>IV. Nilgherries.</i>																												
18. Kaitly.....	1846	3	1	0	1	1	0	1	2	0	0	0	2	9	29	0	0	0	40	0	51	24	2	26	52	2		
19. Kotaherry.....	1867	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	67	24	2	35	61	0		
<i>Total</i>		63	40	5	62	52	15	26	58	19	6	59	141	183	456	343	626	425	45	2303	362	5284	2988	141	2628	5757	444	
<i>Total of January 1875.....</i>		63	36	5	64	54	16	28	61	10	9	72	151	200	518	311	641	463	54	2429	128	5057	2714	130	2440	5284	449	
<i>Decrease during 1875.....</i>		0	0	0	2	2	1	2	3	0	3	13	10	17	62	0	15	38	9	126	0	0	0	0	0	0	5	
<i>Increase ditto.</i>		0	4	0	0	0	0	0	0	9	0	0	0	0	0	32	0	0	0	0	234	227	274	11	188	478	0	

* One out-station has passed from Udupy to Mulky.



European Missionaries of the Basel German Evangelical Mission.

A. In India.

Corrected up to the 24th March 1876.

[The letter (m.) after the names signifies: "married", and the letter (w.): "widower".
The names of unordained Brethren are marked by an asterisk.]

Name	Native Country	Date of ar- rival to Service	Station
1. J. M. Fritz (m.)	Germany	1839	Cannanore
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry
3. Chr. Müller (m.)	Germany	1842	Tellicherry
4. H. A. Kaundinya (m.)	India	1851	Anandapur
5. K. A. E. Diez (m.)	Germany	1851	Palghaut
6. F. Kittel (m.)	do.	1853	Mercara
7. G. Pfeiderer (m.)*	do.	1853	Mangalore
8. J. Lauffer (m.)	do.	1856	Cannanore
9. L. G. Hanhart (m.)	Switzerland	1857	Palghaut
10. S. G. Schoch (m.)*	do.	1857	Cannanore
11. J. Mack (m.)	Germany	1858	Hubly
12. R. Hartmann (m.)	Switzerland	1859	Karkal
13. W. Stokes (m.)	India	1860	Kaity
14. J. B. Graeter (m.)	Germany	1863	Mangalore
15. S. Gundert (m.)	do.	1863	do.
16. Th. Digel (m.)*	do.	1864	do.

Name	Native Country	Date of active Service	Station
17. J. Knobloch (m.)	Germany	1865	Calicut
18. S. Walter (m.)	Switzerland	1866	Cannanore
19. J. Müller (m.)*	Germany	1866	Mercara
20. Th. Walz (m.)	do.	1866	Mangalore
21. Ch. G. Weigele (m.)	do.	1867	Guledgud
22. Fr. Matthissen *	Russia	1867	Calicut
23. Th. Elsässer (m.)*	Germany	1867	do.
24. C. Linder (m.)	do.	1868	Chombala
25. W. Schmolck (m.)*	do.	1869	Tellicherry
26. G. Ritter (m.)	do.	1869	Udapy
27. H. Daimelhuber (m.)	do.	1870	Mulky
28. J. A. Brasche (m.)	do.	1870	Udapy
29. W. Sikemeier	Holland	1870	Mangalore
30. N. Hübner (m.)	Germany	1871	Bettigherry
31. J. Hafner (m.)	Switzerland	1871	Mulky
32. P. Ott (m.)	Germany	1871	Udapy
33. W. Nübling	do.	1871	Honore
34. J. Welsch (m.)	do.	1871	Dharwar
35. G. Hirner (m.)*	do.	1871	Mangalore
36. C. Hüttinger *	do.	1871	do.
37. W. Hasenwandel (m.)	do.	1872	Bettigherry
38. A. Burkhardt *	Switzerland	1872	Mangalore
39. G. A. Ziegler (m.)	Germany	1872	Udapy
40. J. Hermelink	do.	1872	Karkal
41. G. Wagner	do.	1872	Codacal
42. A. Dobler *	Surinam	1872	Cannanore
43. J. F. Veil	Germany	1872	Anandapur
44. A. Köhler	do.	1873	Kaity

Name	Native Country	Date of active service	Station
45. R. Hauri *	Switzerland	1873	Mangalore
46. E. Härlin (m.)	Germany	1873	do.
47. J. Layer	do.	1873	Kaity
48. C. Feuchter *	do.	1873	Calicut
49. J. S. K. Ostermeier *	do.	1873	do.
50. G. Grossmann	Switzerland	1874	Guledgud
51. R. Schenkel	Germany	1874	Hubly
52. C. Pfeiderer *	do.	1874	Calicut
53. J. Baumann *	Switzerland	1874	Mangalore
54. J. Veil *	Germany	1875	do.
55. W. Lütze	do.	1875	Hubly
56. L. Gengnagel	do.	1875	Honore
57. E. Liebendörfer	do.	1875	Tellicherry

At Home.

58. J. F. Metz	Germany	1843	late of Kaity
59. J. Fr. Männer (m.)	do.	1857	late of Udapy
60. W. Roth (m.)	do.	1857	late of Bettigherry
61. J. J. Brigel (m.)	do.	1858	late of Mangalore
62. J. J. Thumm (w.)	do.	1860	late of Hubly
63. E. H. Bergfeldt (w.)	do.	1860	late of Mangalore
64. J. Fr. Müller (m.)	do.	1861	late of Udapy
65. C. Stolz (m.) *	Switzerland	1863	late of Mangalore
66. W. P. Schönthal *	Germany	1870	late of Cannanore

Just now on the way Home.

67. Th. F. Schaufler (m.)	Germany	1860	late of Calicut
68. Fr. Ziegler (m.) *	do.	1862	late of Hubly
69. J. Kittel (m.)	do.	1867	late of Tellicherry
70. G. Spillmann (m.) *	Switzerland	1869	late of Calicut
71. N. Weitbrecht (m.) *	Germany	1871	late of Mangalore

B. On the Western Coast of Africa.*

(GOLD COAST.)

Name	Native Country	Date of ac- tive Service	Station
72. J. G. Widmann (m.)	Germany	1842	Akropong
73. J. Chr. Dieterle (m.)	do.	1846	Aburi
74. J. Zimmermann (m.)	do.	1849	Abokobi
75. J. A. Mader (m.)	do.	1851	Akropong
76. H. L. Rottmann (m.)*	do.	1854	Akra
77. D. Eisenschmid (m.)	do.	1861	Akropong
78. D. Asante	Africa	1862	Kyebi
79. J. Chr. Fetzer (m.)*	Germany	1863	Christiansborg
80. C. Schönfeld (m.)	do.	1863	Odumase
81. Ph. H. Bohner (m.)*	do.	1863	Abokobi
82. Joh. Müller (m.)	do.	1865	Akropong
83. J. Binder (m.)*	do.	1866	Ada
84. G. J. Lodholz (m.)	do.	1867	Aburi
85. Chr. J. Buhl (m.)*	do.	1869	Christiansborg
86. Joh. Kopp (m.)	do.	1869	Odumase
87. J. J. Weber	Switzerland	1870	Ada
88. J. G. Fritz (m.)	Germany	1870	Christiansborg
89. F. Ziegel *	do.	1870	Akropong
90. J. Klass *	do.	1871	Christiansborg
91. A. Langhorst (m.)	do.	1872	Abokobi
92. P. Steiner	do.	1872	Christiansborg
93. R. Müller *	do.	1872	Akra
94. R. Spengler *	do.	1872	do.

* Taken from the List of 1st January 1875.

Name	Native Country	Date of active Service	Station
95. M. Müh	Germany	1873	Christiansborg
96. J. M. Müller	do.	1873	Akropong
97. Th. Essler	do.	1873	do.
98. N. Dieterle *	Africa	1874	Christiansborg
99. C. Bender *	Germany	1874	do.

Gone to Africa in the beginning of 1875.

100. A. Petavel *	Switzerland	1875	Akropong
101. A. Mohr	Africa	1875	Kyebi
102. E. Werner	Germany	1875	do.
103. H. W. Handel	do.	1875	do.
104. C. Weigle *	India	1875	Akra
105. F. A. Ehmer	Germany	1875	Ada

At Home.

106. J. Mohr (m.)	Germany	1846	late of Aburi
107. J. G. Christaller (m)	do.	1852	late of Akropong
108. E. Schall (m.)	do.	1856	late of Christiansb.
109. F. Ramseyer (m.)	Switzerland	1864	late of Kumase
110. Chr. Bellon (m.)	Germany	1865	late of Akropong
111. J. Weiss (m.)	Switzerland	1865	late of Abokobi
112. Joh. Kühne *	Germany	1866	late of Kumase
113. H. Marchand *	Switzerland	1868	late of Christiansb.
114. L. Haas (w.)	Germany	1869	late of Kyebi

C. In China.

Name	Native Country	Date of active Service	Station
115. R. C. F. Lechler (m.)	Germany	1846	Hongkong
116. H. Bender (m.)	do.	1862	Chongchong
117. Ph. Ch. Piton (m.)	do.	1864	Lilong
118. J. Lörcher (m.)	do.	1865	Hongkong
119. Min-siu-tschin (m.)	China	1869	Lilong
120. G. A. Gussmann (m.)	Germany	1869	Nyenhangly
121. Kong-Fat-lin-Ayun (m.)	China	1871	do.
122. Ch. G. Reusch	Germany	1872	Lilong
123. R. Ott	Switzerland	1873	Chongchong
124. M. Schaub	do.	1874	Lilong

At Home.

125. W. Bellon (m.)	Germany	1864	late of Lilong
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Report.

THE last year has passed very quietly without any stirring events, yet it is the most fruitful year our Indian Mission has ever had. Several of our old brethren indeed have left us for Europe, but under circumstances which permit us to expect all of them to come back, and in the meantime other brethren have returned from Europe to take up their work for the second time. There have been some cases of sickness, but less than has happened in other years, and there has not been one death neither amongst the European Agents of our Mission nor amongst Deacons and Catechists. Thus it behoves us to praise the Lord for His gracious dealing with us, for His fatherly care over us, and for the success He has granted us. "Bless the Lord O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

Our Mission in Malabar, however, cannot in the same degree claim this year as one of particular blessing, having had only a limited share in the success of last year, having passed through several struggles in connexion with the case of a young

Missionary, *Mr. Merkle*, whom at last it was thought fit to remove from India, and seeing quite a number of old Missionaries obliged by their health to leave in the beginning of 1876. But on the whole the year has been one of quiet success and well-being.

I. INCREASE OF OUR CONGREGATION.

We have already mentioned that our congregation has grown more in this year than in any previous. We have now a congregation of 5,757 souls against 5,284 of last year, showing an increase of 473 souls (always excluding the 444 Catechumens). It may be interesting to glance at the gradual, though slow, progress of our congregation during the last 29 years about which we can procure the necessary numbers. The numbers of our congregation, including all adults and children that have been baptized and remained under the care of our Mission, were at the end of

1847—762	1855—1952	1863—3068	1871—4371
1848—878	1856—2015	1864—3191	1872—4727
1849—995	1857—2060	1865—3227	1873—5057
1850—1153	1858—2247	1866—3392	1874—5284
1851—1366	1859—2548	1867—3584	1875—5757
1852—1578	1860—2733	1868—3591	
1853—1713	1861—2857	1869—3772	
1854—1862	1862—2969	1870—4209	

Though these are only dry numbers and show nothing about the spiritual character of our acquisitions, they yet seem to speak a language, showing us that even a drop, if repeated over and over again, will succeed in excavating the stone; that notwithstanding the changes of persons and times, the work is steadily progressing, and even, that not only the num-

bers themselves, but also the ratio of increase is growing (1870 marking the period of accelerated growth). Although we are grateful, even if only the same progression of growth is not diminishing, yet we must feel that only with an increased ratio of progression the great work can be achieved, to which we have put our weak hands, namely the conversion of the whole nation, and we are full of gratitude towards our Lord that He allows us to see some beginning of a greater speed in carrying out His work. May we soon be privileged to mark the yearly increase, not by so many hundreds, but by thousands, as is already the case in other parts of the world and of India.

Part of this increase is again due to the excess of births (238) over deaths (125), which is as much as 113. But by far the greater part is through the baptism of heathens.

II. CONVERTS FROM HEATHENISM.

362 heathens have been baptized in the course of this year, of whom 206 are adults.* There are besides 444 Catechumens who have joined us and are under instruction for baptism, but have not yet been baptized. Some people wonder at the necessity of instruction before baptism, and will quote against it the example of Philip baptizing the eunuch of Ethiopia (Acts. 8, 36. 38.). But then it must be considered

*To make a calculation of the numerical increase of the congregation it cannot be correct to choose for it the number of adult baptisms, as the *Indian Evangelical Review* does in No. 9, page 95; there are annually quite a number of Christian children who by confirmation enter the ranks of adult Christians, without being shown in any part of the Census, so that the virtual increase is 3 or 4 times the number of adult baptisms. Of the 5,757 Christians of our Mission scarcely 1,000 have been baptized as adults. We therefore choose the number of baptisms of adults and children from the heathen.

that many of those who join us are almost without any knowledge of the Gospel, having only general ideas that the Christian religion must be good and righteous. And if the head of the house may have his reasons for becoming Christian, the other members of his family just follow him, unless a particular degree of hatred against Christianity incites them to leave the house and break off the family-connexion. We are happy if they can be persuaded not to forsake him. But then of course it is of the utmost importance that they should not be baptized before they know what baptism is meant for. Thus we lay great stress on a careful preparation for baptism, not however aiming at any deep study of Scripture, but just making them acquainted with the chief features of Scripture History, the Creation, the First Sin, the Deluge, the lives of Abraham, Moses, Joshua, the Birth, Life and Death of our blessed Saviour, and then giving some explanation of the Ten Commandments, the Lord's Prayer and the Apostolic Creed, which if possible we make them learn by heart. Necessarily this course of instruction is meant at the same time to reach the hearts likewise and kindle the flame of Divine love within. This is the simple plan of our **"instruction for baptism"** as it is with trifling deviations followed in each of our stations. Commonly a Catechist gives the first part of the instruction, after which the Missionary follows up the teaching. After this the candidates for baptism are brought before the Presbytery of the congregation, who judge of their fitness for baptism.

It is again the Udapy district in which the greatest numbers of baptisms have taken place, Udapy with its out-stations and the adjacent Mulky with out-stations having had 262 baptisms in the course of the year, whilst 308 more are waiting for baptism. And there is no sign of a stand-still. We

have in former Reports spoken much about the nature of these conversions (if conversion be the proper name for it) which are scarcely the fruit of a thorough change of heart and of a conviction of sin and righteousness, but rather of a general feeling that the Missionary brings truth, and especially a desire to get rid of the demons. Not unfrequently worldly desires are mixed up with it, and anybody knowing the condition of these down-trodden people, cannot grudge them the desire to raise themselves to a truly human condition. But they are mistaken, if they seek it in another way than that of improvement of their own characters and lives. Now and then some find out the mistake too late, and, not receiving from the Missionary that aid which they expected, turn back to heathenism; but this is rather an exception. In most villages in which Christianity has gained a footing, the numbers increase year by year, and new villages are added to the number of our out-stations. There is hope that after some years whole villages may become Christian, although as yet the conversions are very much limited to the Billawars (toddy-drawers) and Fishermen, with only a slight sprinkling of the higher castes. One man gave it as his reason for becoming Christian, that he did not wish to be the last of his village who joined the new religion. The vexations of which we wrote in former Reports are rather decreasing, though they have by no means disappeared entirely. The contractors for toddy and arrack, *e.g.*, now and then try to make those that furnish neither arrack nor bribes, suffer for their desertion by iniquitous accusations. The act of leaving caste and Hinduism and joining our Church in the first grade, usually goes on very quietly, and it is chiefly when a greater or smaller number have become ready for baptism and are baptized together, that more attention is drawn to the progress that has been made silently.

There were chiefly two such baptismal days in that district, the one in Padur, the other in Gudde. We wrote in our last Report about the great hardships the first convert in Padur had to bear, when he had almost single-handed to bear the brunt of the enemies' battle for several years, but how the Lord triumphed at last; now it seems that of the Billawars in the village the majority have become Christians. *Mr. Daimelhuber* writes:

The festival of Easter (28th March 1875) was in a particular sense a day of triumph for our church in Padur. 48 souls were on that day by baptism received into the covenant of God. We rejoice over such a deed of the Lord, and desire the friends of Christ's cause to rejoice with us. The kingdom is the Lord's, and His be the glory!

Some of these people had joined us in 1874, and been in connexion for more than a year. Most of them live in Padur itself, some in the adjacent village Perur. They are partly field-labourers, partly toddy-drawers. Different kinds of distress, sickness, loss of beloved children, pecuniary losses, etc. had in God's hand been the means to break their hearts and drive them to Christ. A woman, Paresri, resolved to become a Christian when her husband was very ill, and she feared to lose him. Her husband recovered and for some time remained connected with the Christians, but 2 years ago he returned to his old religion. But his wife and her son remained steadfast.—David and Lea had lost several children. In 1874 another of their children fell sick, and the mother thought, the God of the Christians might help them. She therefore influenced her husband to join the Christians, and although God did not grant what they requested, but took away the child, they nevertheless would not turn away from Him.—Tukre (now Samuel) had in former years desired to join us together with his family, but could not muster the necessary courage. In 1874 one of his children fell sick, he sought and found the true Physician, and desires now to walk as His disciple.—Paul had been baptized in 1870, but his wife had deserted him. But she suffered much from the demons, and could not by all means get rid of them.

So she resolved to give up her religion, came back to her husband, and asked for baptism.—Joshia had in 1870 been under instruction for baptism, but had after some months joined the heathen again. He could not however find peace in his mind, and had besides many troubles in his house. At last he yielded, returned to the Christians and asked for baptism. He is now zealous to bring his friends and relations to the knowledge of Christ.—Guruwe (now Salomo) had for years expressed an inclination to become a Christian, but as he possessed influence in the village, he hesitated to suffer affliction with the people of God. He was also a demon-priest, and had frequently to officiate as one possessed by the demon, which brought him a good income. But the example of Joshia, his brother-in-law, influenced him so strongly that he with his whole family joined the Christians, and is now praising Jesus who sought and found him!

The instruction had first been begun in 1874 by the Catechist, and finished in 1875 by the Missionary. They were very desirous after instruction and also zealous in attending the services on the Lord's Day. Those who were quicker in comprehending would at home instruct those of weaker intellect. I saw one of them taking up his child and say: "Look, my child, we were in a way that leads to death. But God remembered us, and sent His servants to our village to show us a new way." None of them can read, but a school has been opened for their children. All of them, however, exert themselves to be at least in the possession of a New Testament in Tulu.—I now and then found it necessary to tell them that learning and knowing the Christian doctrine would not be sufficient, but that their old condition was bad in the sight of God, that the innermost heart must be renewed and a new holy walk flow from it; and I could see that most of them were driven to pray: "Create in me a clean heart, O God!"

When the day for baptism drew near, the new converts sent invitations to the churches round about, in Uthila, Gudde, Uday, etc. and from each congregation some Christians came. The pupils of the Middle-School in Uday and even those of the Catechist-Seminary in Mangalore came with their Teachers and some other Missionaries. Everybody was happy that after five years of tribulation this little

congregation had thus increased. The room which is used for services in Padur could not hold all the people, many were standing before the house, and some heathens too could be seen amongst them. One of the converts had begun to bring green twigs for decoration, and soon the rest took up the idea and decorated the front of the house. I preached on the lesson of the day (Matth. 28, 1-10.) pointing out the victorious resurrection of Christ, and the powerful assistance He brings to His people. A baptismal hymn in Tulu was then sung by the pupils of the Catechist-Seminary. Then questions were put and joyfully answered by those about to be baptized. It was very solemn to hear them vow to remain faithful to the Father, the Son and the Holy Ghost. After this each family group advanced to the baptismal font, and kneeling down received the Sacrament of Baptism, and with it a new name. Then followed the singing of some verses and a prayer. In the afternoon all came together for the second time. After singing and prayer *Mr. Graeter* read the words with which Rebecca had been blessed by her family (Genesis 24, 60.), and applying them to this young growing congregation, wished that it also might be the "mother of thousands of millions," etc. Again the Seminarists rejoiced the congregation by singing a hymn. Then the Native Deacon *Sebastian Furtado*, on the ground of ii. Tim. 2. 8, exhorted the newly baptized not to forget Christ, and in times of adversity to hold fast that Christ is raised from the dead and lives. At last Catechist *Eliezer* showed that one of the best evidences of the truth of Christianity is a Christian congregation where the old heathenish vices have disappeared and justice and truth rule in all things; to which the congregation answered by singing in Tulu:

For the glorious
 Hope before us
 Let us boldly fight,
 Onward pressing
 For the blessing
 In eternal light.
 Am I weak? I lean on Thee.

Do I faint? Call Thou to me:
Onward hurry,
Never tarry
Till the goal is reached.

After this the converts of Padur had a feast ready for all visitors from other stations, which united most of them for a short time before they went off to their several stations.

There is a light kindled in Padur, that even now is seen in the country round-about. What we have seen achieved there till now is an earnest that He who was raised from the dead will divide the spoil with the strong.

There was a similar day in store for Gudde, which is about five miles distant from Padur. *Mr. Ott* writes about it:

Christ says in John 4, 38: "I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours." This word is fulfilled very frequently in the Mission, especially in places that have been worked on for many years apparently without success. Such has been my case too. The old Missionaries sowed the seed with many prayers and perhaps sighs, and now at last it begins to grow in several places. The field is white, and now and then a day must be fixed for the harvest. Such a day was the 5th September 1875, for us together with our Christians and especially the newly baptized, of which we may say: "This is the day which the Lord has made; we will rejoice and be glad in it." Altogether 94 souls were added to the church of whom 45 adults and 38 children were heathens that were baptized, 2 were Christian children, and 7 adults, people that in former years had been baptized but had not then been strong enough to resist the opposition and temptation from the heathen, and had therefore gone back, but had now returned with 2 children.

After the Catechist had begun the instruction, I dedicated two months to make them ready for baptism. Not with all, but with many of them, I could see a zeal in learning, a joy in God's Word and an earnestness in forsaking old heathenish customs. All of them

longed for baptism, and we therefore had a meeting of elders in Gudde. We could, praise be to God, admit all of them; for one of them, a young man, about whom we had had doubts whether he was worthy of baptism, had himself left us some days before.

We tried to make our chapel look as decent as possible for the day, although we were sure it must be too small for all those that would come together, as invitations had been sent to all congregations round-about. Four Missionaries from Mangalore (32 miles south) with the Catechist-Seminary, *Mr. and Mrs. Brasche* from Uday with the Middle School, and many Christians from other stations came together. It was refreshing to see numbers of Christians in their Sunday dress, winding their way along the small paths raised between the green rice-fields. There seemed to be no end of them. The chapel was just enough to hold the people to be baptized and the women of the congregation, all the rest had to stand before the house. First the pupils of the Catechist-Seminary sang a hymn, after this I read the 103rd Psalm, and spoke a few words (being prevented by bad health from speaking more). Then the Native Deacon *Sebastian Furtado* (whose church is 3 miles south of Gudde) preached from *Matth. 8, 1-11*, and in very appropriate words admonished the people to have done with their old condition and to throw themselves like children into the arms of God. After this the 7 backsliders (with their 2 children) were re-admitted to the church, being most earnestly exhorted to be now faithful unto death. This act and these words could not but remind each one of the many temptations that awaited new Christians, and thus give a touch of a serious kind to the following ceremony. Then the new Christians came in family groups to the baptismal table, and kneeling down were baptized and blessed in the name of the Father, the Son and the Holy Ghost. A second service took place in the afternoon, when 3 Missionaries and 3 Catechists spoke to and admonished the newly baptized Christians.

Of those baptized 33 live in Gudde and Cap, increasing the congregation there to 167, and 50 in Koppala.

This is a place 2 miles north of Gudde, which now contains 64 Christians who live in the middle part of the village and hope gradually

to win over the whole village. The chief person amongst them is Peter (formerly Guruwe), a man of some influence in his village. His wife Sarah too bears a good character. Her relatives tried hard to win her back, and as long as she wore her ornaments they still had hope; but after she had laid these aside, they only made one last trial, which was resisted by the woman as stoutly as those before. This couple would, it seems, not so soon have found the courage to profess Christ, if God had not used means to make them go on. Her eldest son who had always been the chief joy and hope of his old parents, had for more than a year endeavoured to persuade them to become Christians, but they had always said, they were too old for it. At last this son fell sick, and feeling his end draw near, he called his parents near and entreated them not to delay becoming Christians after his death. They had, he said, prevented him from it, and now God called him away. The son died, and his parents could not any longer resist his dying request. They omitted, as he had expressly desired, all heathenish funeral ceremonies, and soon after joined the Christians. Now they will not, they say, rest till the whole village have accepted Christianity. May God prosper their endeavours and increase their zeal!

In Gudde one, Joseph, is the chief person among those newly baptized. For some years he had had the impression that the Christian religion was true, and had desired to embrace it, but had been prevented by his relatives. In the beginning of 1875 he took the step, hoping to be followed by his relatives. Although this hope failed him, he rejoices in having at last come to a decision. His wife however joined him in becoming Christian. May the faithful God carry on the good work He has begun in them, to His glory and the salvation of sinners!

There have been other baptismal days in several other out-stations of Mulky and Uday. But also the Coorg country has once more seen the baptism of quite a number of heathens, as they had in former years taken place now and then in Anandapur, but had afterwards partly been counteracted by

desertions and apostacies. The people in Attolimani (an outstation of Anandapur in Coorg, of which we spoke in our 34th Report) have now been baptized. *Mr. Veil* writes:

On the 24th January 1875 we had the first baptism in Attolimani. I invited several Coorgs to be present, but none of them came. 15 adults and 24 children were baptized, and besides 5 persons who formerly belonged to the Anandapur congregation, but had returned to heathenism, were now received back into the congregation. They had very much been the cause of the rest becoming Christians.

Thus the new congregation in Attolimani numbers 44 souls. We had delayed their baptism for nearly 3 years, partly to test their sincerity; and their first enthusiasm may in consequence have cooled down a little. Yet they now rejoiced that they had reached what they had desired for so many years; and I had the impression that all of them felt the importance of the day and were anxious to receive a blessing from the Lord. During the previous course of instruction I had now and then seen proofs of their earnestness in the attentive listening to my words, and the repetitions they gave in their own naive way of what they had heard the preceding day. Before the day fixed for baptism I called each one of the adults to speak and pray with him, and they were all visibly and deeply affected. And the faces of the children were radiant with joy, when I prepared them for the day, and told each one his name and what it meant. In the collection made after baptism, besides several smaller coins, four Rupee-pieces were found, which is much indeed for such poor people as they are. Now also they have a particular joy in "giving something to God" on each Sunday. Now and then before and after their baptism I could, whilst passing on the street, overhear their family-prayers, which they have every evening in their several houses after the common evening-prayer led by myself. I have heard truly penitent prayers, which so touched me, that I remained standing before the house and silently joined in their prayers. On other days I listen from a distance to the singing that reaches my ear out of several houses, intermingled with the voices of children. If now

and then in one of the less common hymns each verse is sung in another tune, I cannot but find it melodious nevertheless.

Since then the building of the Chapel and of the Catechist's house have been completed, and the Chapel was dedicated to God on the 31st March by an unostentatious service.

Unfortunately some things have also happened somewhat to damp the joy felt in this increase of our congregation. Partly it is the discovery of the many debts the people were saddled with, and which might have been a reason for the dispersal of the congregation, if Christian friends had not stepped forward to hold off the creditors. Partly several traces of their old heathenish ways have come to light and shown that Christian piety has not yet reached an all-pervading influence over these people.

Calicut has had 19 baptisms. Of Achuden (now Jesudasen) who was baptized this year, we have spoken in our last Report. Of another *Mr. Schaufler* writes:

One of the newly baptized is Chokkalingam, a Dresser in the Civil Hospital. He was born in Madras, and first heard the Gospel in a Mission School there, but without being deeply impressed. When studying in the Medical College he intended to join the Roman Catholics, but did not carry out his intention. He was sent to Port Blair as a Dresser, and there had much intercourse with the Catechist of the Church Mission. After 3 years he was sent to Calicut, and soon sought our intercourse, and at last asked for baptism. The Roman Catholics tried hard to draw him to their side, but he was now rooted too firmly in the Word of God to listen to them; he was also very willing to profess Christ before the world and take His yoke on him. At his earnest request we baptized him without much delay on Christmas-day 1875. He chose the name Alexander Barnabas Cornelius. He had formerly been held back by the thought of the disapproval and sorrow of his parents and relatives, but now he has the joy to hear that one of his brothers seriously meditates following his example.

In Ancharkandy remnants of a former congregation were found last year, and 9 persons were this year baptized, and form now a congregation together with the old Christians there, and have their regular services. Only we have not yet been able to station a Catechist in the place. They are looked after by Missionaries and Catechists from Tellicherry.

One case in Bettigherry interests us as connected with the frequently recurring case of separation of husband and wife,—in this case a child-husband and a child-wife,—and showing how even a wife who joins her Christian husband against her will may eventually turn out a joyful and willing Christian; a case which is not the first of its kind witnessed in our Mission. *Mr. Hasenwandel* writes:

Devapriya Shubha was born of heathen parents and betrothed by them, when he was a little boy, to a heathen girl. Some years afterwards his parents became Christians, and the boy was sent to the Middle-School in Udapy and the Catechist-Seminary in Mangalore, whilst his child-wife was with her parents. After both had grown up, he claimed her, but for several years without result. Some of her female relations advised her, that she should rather live as a harlot than join her Christian husband. One of her relatives who for many years has desired to become a Christian, and is only prevented by the fear of losing his wife and his children, encouraged her seriously to go to her husband. But she would not, and Devapriya was obliged to sue her under the Native Converts' Divorce Act. Being summoned by the Court, she consented to go with her husband. I came with my wife to see her in her husband's house, but she would not speak with either of us. After three weeks her husband was able to prevail on her to go to the Christian Chapel, but 6 months passed ere she consented to receive instruction in the Christian religion. Then also she did not give her full mind to it. But once her husband took her to the deathbed of a Christian girl of 6 years, and there took occasion to explain to her the difference between the dying of

a Christian and of a heathen, and explained to her that the Christian, as a child of God, was entitled to the hope of entering into eternal bliss. This word took hold of her and warmed her heart. She now began to long for baptism. Her whole nature was changed, her shyness and dullness were gone, and she would praise God, that He had against her will forced her to join the Christians. The 14th March 1875, when she received holy baptism, was a day of great joy to her.

In some other cases results that we thought to have already gained, slipped out of our hands again; and in cases where we published the victory, we think it incumbent on us to chronicle likewise the defeat. The Cheruma family in Wadackanchery (Palghaut) about which we spoke last year, left us again after a short time and went back to Cochin. The Mahommedan woman in Karuvapara (Palghaut) has also gone back and re-joined Mahommedanism. Even Henry (Kunaly) and his brother Munichogi, of whom we spoke on page 17 and 20 of our last Report, have not justified the great hopes we had concerning them. Munichogi has returned to heathenism, and Henry has at least been wavering for a long time, and begins only now to show more life again. One Christian in an out-station of Karkal went back to heathenism saying: He had now long enough been in darkness and would now return to the light of demon-service, which he had left out of ignorance. We do not however reckon this case under our "disappointments" as we never had considered him a good Christian, but rather a burden and impediment.

III. CONGREGATION.

This amounts now to 5,757 souls, who are scattered over 13 stations and some 60-64 out-places in South Canara, North Canara, Coorg, South Mahratta, Malabar and the Nilgherries.

The care of the congregations has gone on in the usual manner as described at length in our last Report, by providing for their spiritual nurture from the Word of God, by supervising, admonishing, punishing in the way of church-discipline, and also by doing for their outward necessities as much as circumstances allow and as seems compatible with the true higher interests of our converts. We would not like to have James 2, 15.16 applied to us by saying to a brother or sister who is naked or destitute of daily food—"Depart in peace, be ye warmed and filled, without giving those things which are needful for the body." On the other hand the danger is very great of feeding up a spirit of dependence and hindering the needful energy from developing. The middle-path between want of the necessary care and crippling excess of it, is diligently sought by us, though we find it very difficult to discover and keep to. Of one thing we are certain, viz. that either extreme is decidedly wrong. Just as in so many other spheres of life, *e. g.* the mental and bodily training of children, the growing of plants, etc. it proves just as injurious to let things grow wild, as to overdo nursing and tending. The Conferences we had in Mangalore in February 1875 with all the Missionaries and Native Elders of our Mission in Canara and Coorg, revealed on the one side a difficulty of finding the necessary means of providing for the rising generation, without exposing them in their critical age to too intimate a con-

nection with heathens and dependence on heathen masters, on the other side a certain want of self-dependence, energy and willingness to hard work in our Christians.

The condition of our congregations must this year also be described as one of a mixed nature—very few strong characters for whom we need not fear and tremble, a great many well-meaning weak characters with some good traits of character and some shortcomings, and some wicked characters, members which are best severed from the body, and their number now and then increased by such as have fallen under temptation and been very much entangled in the meshes of sin. But the grace of God is at work even amongst such, and now and then has turned one back from the way to perdition, whilst in the better but weak kind of persons it can now and then be observed how the Spirit of God gradually leads them on from step to step, and cleans them from their iniquities. How we should rejoice to see the Spirit of God work more mightily in the midst of our congregations, and make them full vessels of His power and holiness! And even if a reduction of members should take place, as Gideon's warriors were reduced from 22,000 to 10,000 and from 10,000 to 300, the remaining portion would, if filled with power from on High, be able to fight a mighty battle amongst the Midianites, surpassing any thing we have seen till now. Let us wait God's time, and also help to hasten it by prayer and sanctification of our own selves!

In the meantime services for the adults and for children, prayer-meetings, celebrations of Lord's Supper are carried on and pretty well attended by the congregation. In several places Missionary Festivals have again united Christians from the whole Districts in question; the annual week of prayer has been observed. In some places the week of Good Friday

is specially dedicated to daily gatherings in which Christ crucified forms the special subject of contemplation and prayer. Family-prayer, with reading of the Bible, is a common custom amongst our Christians. In some congregations, as Bettigherry, Hubly and Cannanore, Young Men's Associations are carried on by the young men themselves. The most numerous of our congregations is in Mangalore, the number being more than 1100, of whom a part find work in our Industrial Establishments, whilst others seek their livelihood independent of us. Part of the young people have a choir that practises twice a week, and now and then enlivens our services by an anthem, which is at other times done by the Seminarists under the guidance of *Mr. Gundert*. Some of the young men have for some years constituted a Literary Society, gathering now and then of an evening when a Canarese lecture is given by one of them and afterwards discussed by those present under the guidance of a Missionary or a Catechist who has been invited by them to take the chair. The departure of *Mr. Brigel* who since 1866 had been in charge of the extensive congregation, formed an epoch in the life of the station.

The elders of the congregation had resolved to give a farewell meeting to their beloved pastor, and had fixed on Monday evening the 5th April 1875. A great part of the congregation gathered in our Shanti Church. The Catechist *Charles Gojar* presided. A solemn hymn in Canarese was sung, after which the Catechist thanked God in prayer for all He had done to the congregation up to this day. Having then read Acts 2, 5-12, he addressed the congregation in Tulu: "We have come together to say 'salam' to our beloved teacher, who for 9 years has fed us with the Word of God. We have much reason to thank, first of all, the Lord, that He has given to our nation His Word in our own language. How much money, time and strength had to be spent till this was reached! What should we be without this Word? We ask our beloved teacher, to thank our dear Committee

in Basel in the name of all of us, for all the sacrifices they have undergone for us. But we thank him also for all his love and sympathy and for all his instructions and admonitions, which we have received from him. Let us pray to God, that He may keep him and his family on their long voyage, bring them safely to their home, and, if it be His will, lead them soon back to us in new strength and health etc. etc. After this the young men of the Printing Establishment sang a hymn composed by them on Psalm 100. Then the Catechist read Psalm 90, 2. 3. After this the boys and girls sang in Canarese the touching English hymn: "Shall we ever meet each other?" to which the response followed: "We shall surely meet each other", then Hebr. 13, 7-9 was read, and a hymn sung. After this one of the elders of the Church read a Canarese address composed by the elders and printed for the purpose, having at the top in ornamental types of different colours the words: "Remember them which have the rule over you who have spoken unto you the Word of God," and thanking *Mr. Brigel* for his service in the Church of Mangalore, by giving a review of the progress and improvements that had taken place in the congregation in different branches during the 9 years he had officiated. The church had in this time grown from 800 to 1167, the Schools for Christian children had increased, an Infant School, a Literary Society, a Choir had taken their origin, a new colony of Christians had been begun on the out-skirts of the town etc., either under the direct influence, or at least the supervision and assistance of the Pastor. The address lamented that the Church had not yet become strong enough to take the expenses of the Pastor on their own shoulders, as would have been their duty. It proceeded by asking *Mr. Brigel* kindly to accept a small present as a memento. This was brought and put before *Mr. Brigel*. It was a sandal-wood box on which an excellent carving of the Shanti Church in Mangalore in the centre, was surrounded by different emblems of the heathen religion, in the midst of which the Church has been established and which it is intended to conquer; the box contained beautifully bound copies of the Tulu Church-Prayers, the New Testament and the Hymn-book. After this the Catechist-Seminary

sang a hymn and then *Mr. Brigel* spoke to the congregation from Paul's words in Acts 20, 32, commending the Christians to God and to the word of His grace, and promising not to forget them. Sixteen years ago he had welcomed the Mangalore congregation in a small chapel, which since then had long been replaced by this large Church; but now as then he would tell them: "Peace be with you". Now the Shanti Choir sang a hymn, composed by them for the occasion. *Mr. Graeter* was asked to offer up prayer, and a Canarese hymn sang by the congregation ended the meeting.

How good to have such refreshing sights now and then, where the tender feelings come to the surface and where the progress during a period of some length is brought to memory. For we have had in Mangalore not only lovely sights and joyful meetings in the course of the year, many and awful sins came to light, which filled our heart with grief, and now and then would nearly make us lose hope, particularly as we did not see much of that shame and zeal against these sins amongst the rest of the congregation as St. Paul desires in i. Cor. 5, 2-7. This feeling was in some of course, but not in as many as we should have wished, and even this was partly counterbalanced by the conduct of others who rather took the part of the evil-doers, or were at least more sorry that the sins had come to light than that they had been committed. These sins were first several cases of adultery, one of which was even followed by a law-suit and imprisonment of the offender. Then several cases of theft in our Mercantile Establishment came to light, and gave us a deep and sad impression how difficult it is to train Natives, even Native Christians, to honesty and faithfulness in money-matters. Of course church-discipline was exercised on the offenders. But we deeply felt that this was not enough, but that the Spirit of God must Himself do His work in the hearts, if these sins are to be overcome and a real improvement is to take place.

As in former years our endeavour is to teach our Churches to collect money for purposes of the Public Divine Service, for the Poor and for Mission purposes. But we defer giving lists this year, as they would scarcely differ from those in the last Reports.

IV. EVANGELISTS, CATECHISTS AND DEACONS.

Our Evangelists and Catechists are 62 in number, partly in charge of congregations, especially in the out-stations, partly set apart for itinerating, and some very few employed in schools. As a rule they are pious, upright men who are useful in their sphere, although there is, as a matter of course, a great variety amongst them; supervision of their work must not however be neglected, especially as many of them are young.

There has not been any increase of their number, the class of the Catechist-Seminary that ought to have furnished them, having left the Seminary before their term was finished, one of them having become a Catechist earlier and two more School-masters.

On the other hand we have again been obliged to dismiss one, whilst another partly tendered, partly got his dismissal.

The number of Deacons has remained the same, namely 5.

V. EUROPEAN MISSIONARIES.

The number of these is 63, of whom however 6 are on the eve of leaving us. With deep gratitude towards our heavenly Father we are able to report that not one of our circle has been removed by death (2 children excepted), whilst in the

six preceding years altogether 15 were taken from our midst. We must however mention the death of *Mr. Hahn*, who had worked in more or less close connection with our Mission from 1857-1871 in Coorg and South Mahratta, went to Europe in 1871, and died there on the 28th March 1875. *Mr. Bosshardt* had worked in Malabar from 1856-1866, and died in Europe the 21st November 1874. We may perhaps say, that sickness also has been more rare in our midst; yet we have had some severe illness especially in the case of the newly arrived *Mr. Lütze* and of *Mrs. Schauffler*. *Mr. J. Kittel* and *Mr. Schmolck's* child in Tellicherry have passed through an attack of small-pox. But the gracious God has preserved all of them, although *Mrs. Schauffler* did not recover and will be obliged to go home.

Some of our old workers have left us in the course of the year, to seek restoration of their health in Europe, intending however to come back again to India: *Mr. Männer* after 18 years, *Mr. Brigel* after 17 years, *Mr. Thumm* after 15 years, *Mr. Schönthal* after 5 years of uninterrupted labour, whilst *Mr. Roth*, who came out in 1857 and again in 1864, goes home for the second time.

On the other hand, as many as four of our old brethren have returned to India with their wives, after passing two years in Europe, and have been stationed: *Mr. Hanhart* in Palghaut, *Mr. Schoch* in Cannanore, *Mr. Mack* in Hubly and *Mr. Hartmann* in Karkal. This is a greater number of old workers coming back to their former work, than we have been accustomed to see in former years.

But it will be counterbalanced by a number who will leave us in the early part of 1876. *Mr. and Mrs. Schauffler*, *Mr. and Mrs. Ziegler*, *Mr. and Mrs. Röck*, *Mr. and Mrs. J. Kittel*, *Mr. Spillmann*, *Mr. and Mrs. Weitbrecht* are preparing to depart on account of their health, but we hope to see some of them

back again after some years, whilst *Mr. Merkle*, *Mr. Bourquin* and *Mr. Titus Costa* have left our Mission.

There are some new arrivals also: *Mr. F. B. Veil* for the Mercantile Establishment in Mangalore, *Mr. Lütze* for Hubly, *Mr. Gengnagel* for Honore, *Mr. Liebendörfer* for Tellicherry; besides this *Miss Weber* (now married to *Mr. Hübner*), *Miss Werner* (now *Mrs. Ritter*), *Miss Fritz* (now *Mrs. Hirner*), *Miss Buser* (now *Mrs. Ott*).

This year also we have to express our thanks to several medical gentlemen for their valuable and gratuitous help in several cases of sickness, etc. And we especially mention *Dr. Mac'Allum* in Mangalore, *Dr. Bell* in Dharwar, *Dr. Roberts* in Calicut, *Dr. Fletcher* and *Dr. Barrows* in Cannanore.

VI. PREACHING TO THE HEATHEN.

This work is carried on by Missionaries and by Catechists. Very few Missionaries have preaching to the heathen as their exclusive work, most of them having one or several congregations to care for, schools to superintend, etc. But that does not prevent the preaching in the bazaars of the town and on heathen festivals or on other occasions when great numbers come together. Some however have scarcely any other duty but preaching to the heathen, such as the Missionaries stationed in Honore and one or two of those stationed in Kaity. The visits to the several out-stations furnish however much opportunity for other Missionaries to reach the heathen. Of the Catechists some are expressly set aside for itinerating, a separate fund having by some legacies been established at Home expressly for this purpose, from which these itinerating Catechists are supported. The pupils of the Middle Schools

and the Catechist-Seminary accompany the Missionaries as well to the bazaar-preaching, as also in the tours through the country, attracting the people by singing, and partly preaching themselves.

Of places visited regularly once a year we may mention near Mangalore the festivals at Mangala Devasthanana, Kaderi, Kudapu, Suratkal; Udaypy has a very important festival in January, and some smaller ones in the environs. From Honore that in Gokarna, from Dharwar that in Ugrugola, from Guledgud that in Balashankeri and in Hunsur, from Calicut one in Coilandy and one in Tirur, and from other stations many other festivals or markets have been visited. A great number of other places have been reached on preaching tours, and along with preaching the sale of tracts is carried on. Now and then opposition is met with; frequently the Missionary must stand the taunts and vexations of people that come with no other intention but to prevent the preacher from speaking and the hearers from listening. In Kaderi near Mangalore an immense drum was rolled before those preaching and beaten by about 8 boys who were put up to it by the Brahmins under connivance of the Police present.

Mr. Welsch writes about a preaching tour:

We remained some days in Hebbali (6 miles South of Dharwar) and went twice a day to one of the bazaars to preach. In the first days we had a quiet audience, and as a proof of their willingness to hear, the people bought tracts to the value of two Rupees (as tracts are extremely cheap this represents a good number). The Brahmins disliked this, and when we again took our stand in one of the main-streets they came from all sides, filling the street, the shops and the roofs on the other side of the street. From all sides angry eyes were directed against us and we felt that we had to do with the kingdom of darkness. Yet we began to preach. But in the same moment they began on all sides from the street, the shops and the roofs

to bawl out: "We will not hear, be off, be off!" All sorts of grimaces, the old bawling out, the young laughing, others clapping the hands, and we standing in their midst, such was the scene. We could do nothing but retire, and were happy that at least no stones were thrown, as has now and then happened on other occasions. But we know that the kingdom will be the Lord's, and therefore do not despair at such occurrences. We next went to Behatti. But there the people were so much against us that neither they, nor the Patel would bring us any provisions, although we offered higher prices than usual. Yet we stayed there and in the evening went to the bazaar to preach, and found, what we had not dared to hope, a number of people who heard our preaching throughout without interrupting. More than this, one of them followed us, asked for more information and at last offered to bring provisions without remuneration, which he then did for four days. At the end we gave him some books. On the further progress of the tour the Gospel was willingly heard in several villages, and especially in Shirhatti which was touched on another preaching tour, the work was very encouraging.

Mr. Walter writes the following hopeful account of a preaching tour:

The rajah of Menapuram, whom I had visited in 1873 and who then had shown much pleasure in hearing the Gospel, now and then sent through Colporteurs travelling on his possessions, salams to me and invited me to visit him another time. On the 15th March we set out to his place, and reached Menapuram in the morning together with 2 Catechists and 2 Colporteurs. In the travellers' bungalow a number of school-boys gathered round us, and from their questions I saw that they had read not only our tracts but also part of the Bible, so that I could freely speak to them about Christ.

In the afternoon we went to several houses and spoke with the people there and in the fields. The first Nayar (land-owner) we met and spoke with, answered: "This is what we want. Through reading your book (the New Testament) I have been convinced that all our gods are nothing in comparison to Christ. In Him I believe, to Him

I pray daily." He then asked about the New Jerusalem about which he had read in the Book of Revelation. We could now and then see that our Bible Colporteur had not laboured in vain: Altogether we had much joy from the visits of this day. We were not sent away in a single house, but joyfully received and willingly heard by most people.

Next morning we went to see the rajah. He was very friendly and well remembered our former visit. I was anxious to know whether he had made use of the Bible he had then bought from us, or whether he had only bought it out of politeness and afterwards laid it aside. I saw that he had diligently searched the Scriptures. He said, he now loved and esteemed it as the sole rule of his faith, and had composed a Sanskrit stanza: "We are filled with this world's lusts; our hearts are ever sullied by wicked desires; we are erring and getting entangled deeper and deeper in the meshes of sin's net. O Lord Jesus, Thou alone canst redeem us, canst make us free!" I read Rev. 7, 9-17 and spoke on it. He listened attentively and expressed his assent. He made us promise to call on him again before leaving the place. We did so a few days afterwards, and gave his youngest son a book of Biblical pictures which gave very great pleasure to the son and to the father. He expressed the hope soon to call on us in our house in Chombala, when he would have much to speak with us. He again bought some books from our Colporteur, and gave them some presents. He had also, as long as we had been there, daily sent rich presents of milk and vegetables.

On our further tour on the lands belonging to this rajah, we frequently heard from high and low caste-men that this rajah was always praising our religion, and had composed several stanzas which praised Jesus as the only Saviour. As a consequence high and low people and especially the relatives of the rajah, listened willingly to our words. What would be the influence if he had the courage to embrace Christianity publicly! May the Lord guide him and lead him to a full faith.

In another village we met a Nayar woman who listened very attentively and then said, she now knew that her gods were nothing

and could not help her, that she was a great sinner, and longed after pardon; but would Jesus receive her nevertheless? When we told her more about the Saviour she exclaimed: "These are good precious words"; and when we were about to leave her, she lifted her hands towards heaven and exclaimed: "Ishwara (God) has sent you to me; for nobody has ever told me such precious words." When we had taken leave she still kept on thanking us and promised never to forget what we had said about Christ.

Such persons longing after pardon and grace are not so very rare. Many are tired of idolatry and long after salvation in Christ, as we now and then saw during these days. Besides being attentively listened to in many places, we sold also all the Tracts and Bibles we had brought with us.

Should not all our readers pray God most earnestly that He may lead all these souls and many others with them to the full deliverance in Jesus Christ? There are other encouraging signs to be met with now and then of heathens whose heart is on the side of Christ. But it is astonishing on the one hand, how hard it is for them to take the last step, and on the other hand, how far away they are as yet from the Kingdom of God before they have crossed the ditch that separates them from an open profession and encloses them outwardly in the communion of idolaters. How many, very many, of this kind have lost what they had of true piety, whilst with those who join Christ through baptism, as a rule, inward life and piety will go on steadily increasing.

In Bettigherry *Mr. Hasenwandel* has in his subscription-list Rupees 25 from two Hindus who are convinced of the truth of Christianity, and will help the good cause by money. May they soon give themselves as a "living sacrifice." *Mr. Hasenwandel* says further:

Mr. Hübner goes three times a week and myself twice to preach either in Bettigherry or Gudduck. The Catechists go with us, and

if we cannot go, they go alone. We cannot but praise their zeal for, and regularity in preaching to the heathen. Our common rule is to go to the house of some one we know, and whilst we are standing before the house and speaking with the people present, others will gather. We have thus met many who like the Word of God, and we prefer this method by far to preaching in the bazaar.

We had for two months waited for some priests who were about to become Christians. But on the day fixed for it the most courageous of their number suddenly fell sick and died the day afterwards. Of course we have our doubts about the cause of his death. The rest did not then take the step, but have not given up the intention, and they have also been joined by others, who desire to become Christians with them. May the Lord strengthen them for the heavy struggle that awaits them! And may those who know God help them with their prayers!

Our Christian services are also attended by heathens more than they were formerly. Last Sunday I counted 25 of them.

Such signs of inclination to Christianity, stopping short of actually embracing it, we have also seen in Kotagherry in the Nilgherries. *Mr. Bühner* writes:

Some months ago great excitement was caused amongst the Badagas (Burghers) by the death and especially the burial (Badagas' corpses are always burned) of one of them. This man had been employed in the post-office and had some education. He had heard the Gospel for some years and had given up many customs of his caste and religion. On his death-bed he confessed to a Native Christian his faith in God, and begged his son to have his body buried after his death, omitting all heathen ceremonies, music, dancing, funeral pile, etc. and interring him in his ground in a coffin. His son had the coffin made by a Christian, and carried out all the injunctions of his father notwithstanding a fierce opposition of his relatives and his caste. *Mr. Köhler* (as I was prevented from being present) together with the Catechist and some Christians went with the coffin. Many Badagas were present and wondered at what they saw. Others remonstrated and

threatened expulsion from caste. Some approved of it, lent even a helping hand when necessary, and took part in the funeral meal that followed. *Mr. Köhler* did not however take any direct part in the funeral, but made use of the opportunity to speak to those present about their superstitions and about the Gospel. Next day I went to the man's house and spoke with those present about what had happened. I regretted very much that the man's relatives had not called me or the Catechist to the dying man. But I suppose they were afraid, we would persuade him to be baptized and have a Christian burial, which they would have considered a shame. The son's courage in acting against the deeply rooted customs and ceremonies of his caste, and in carrying out his father's request in the face of all opposition must be admired indeed. Nobody would have thought him able to do it. His elder brother, who died suddenly some years ago, had once been on the point of becoming a Christian. The extraordinary event will long be discussed by the Badagas. And we have reason to rejoice at it, although those who do not know, how deeply caste has struck its roots, cannot understand the bearing of it. May the Gospel soon effect greater and more radical changes!

VII. SCHOOL WORK.

In the course of last year we had **six Anglo-Vernacular Schools** in Dharwar, Hubly, Cannanore, Tellicherry, Calicut and Palghaut. Those in Tellicherry and Calicut are in a very flourishing condition, their numbers also having increased again. We are convinced that they are doing a good work. Our Cannanore English School could not develop for want of funds, and since the close of 1875 it has been discontinued.

Mr. Schauffler in Calicut writes:

The building of a new house for the Anglo-Vernacular School which was begun last year was finished before the monsoon and

opened on the 25th May 1875. Some European and many native gentlemen were present on the occasion and Mr. Garthwaite, Government Inspector of Schools, Mr. Barrow, Principal of the Provincial School, and myself delivered speeches. The girls of our Boarding School sang some hymns, and the whole ceremony ended with the singing of "God save the Queen."

Our school increased somewhat in numbers notwithstanding that there were some rival schools. Our new house may be one of the reasons. The standard of the school was raised, so that we now prepare for the 5th class of the Provincial School. There are 52 Christian boys, some few Mahomedans, some Brahmans, but the majority are Nayar boys, which caste may perhaps be considered the most influential, though not the highest one, in Malabar. *Mr. Barrow*, the Principal of the Provincial School, has always shown a very friendly and encouraging disposition towards our school. The school has five large classes of which the lowest is divided into two divisions. The expenses of the school are covered by school-fees and Salary-Grant, so that the reproach of expensiveness which is so frequently brought against English Mission Schools, has no foundation in this case. Biblical lessons have been given regularly, and in all classes in Malayalam, partly to youths of 17 and 18 years of age. We had no direct conversions amongst the boys, but we baptized 2 young men in whom the first seed had been sown in some of those English Mission Schools which frequently are thought of so little as missionary agencies. We think the critics ought not to overlook such facts. A young man who formerly had been a pupil of our School used to attend our Christian Services on Sundays. One Sunday morning he had made up his mind to remain with us. But his relatives had got wind of it, and carried him off. Most boys who have gone to our school for years, take with them some seeds in their hearts, and we are sure the Lord will quicken some of these and make them bear fruits for eternal life. Why should we demand fruit immediately in the case of schools, whilst we must wait patiently for fruits from the preaching of the Word to adults? Should the Word that is taught in schools be less powerful than that preached in the bazaars, or should

the hearts of boys and youths be less open to good impressions than those of the people we meet in the thoroughfares? We should think the contrary to be the case. And again the Word that is taught in the school will certainly spread as far and as quickly as that which is preached in the open air, and is taken by the boys into houses of the town and of villages, which could scarcely be reached by another agency.

Elementary Schools for heathen boys are carried on in Dharwar, Hubly, Bettigherry, Guledgud, Tellicherry, Calicut and Palghaut. They show a slight decrease in numbers, but are very much the same as last year.

For Hindu Girls we have one school in Mangalore and in some places a number of heathen girls attend schools together with heathen or Christian boys.

These are the schools for heathen, which have the purpose of reaching the youth with the Word of God and of extending and strengthening our influence in the population. Our schools for **Christians** serve another purpose.

The **Elementary Schools for Christians** (Parochial Schools) are meant to furnish all our Christians with that knowledge of reading, writing and the Word of God which is almost indispensable, at all events extremely desirable, for a Christian congregation. Heathen boys are of course welcome to attend, if they do not object to the Christian character of the schools, and now and then they do not only take part in the Bible lessons with the Christians, but also learn Bible passages and Christian hymns with the greatest pleasure.

The **Boarding Schools** are for poor children whose parents are either dead, or utterly unable to provide for their children, or quite unfit for training them, or living in a place where their children could get no training. If ever possible the parents are held to pay part of the expenses. If heathen children

are offered or offer themselves for entrance in the school, they are joyfully received. Although each year shows some of such, their number is always limited, the cases being rare in which heathen parents are willing to part with their children, especially as living in such a school interferes with caste very materially. We have such schools for boys in Udapy, Hubly, Tellicherry, and for girls in Mulky, Bettigherry, Chombala and Calicut, whilst Kaity has a small boarding school both for boys and girls. In Tellicherry one of the boys disappeared suddenly, and not the least could be heard about him, neither did the Police find any trace of him, although we have offered a good reward. The last we know is that he went to the bazaar and did not come back. After the monsoon several boys were seized with small-pox. We closed the school and sent all boys away to their respective villages. But even there several of them were attacked with the disease, sometimes in a severe form. One of the boys died, and we are sorry to say, he was not one of the good boys. From the boarding school the disease spread to the houses of the congregation; it also entered the Mission-house: *Mr. Kittel* and the young boy of *Mr. Schmolck's* suffered much from it.

About the spirit in the school and some marks of the good influence such a school may have on the condition of the future families, *Mr. Hasenwandel* writes:

A Christian family living in the town had in former times been a cause of much vexation to the Missionary by want of piety, neglect of Divine Services and of the Sabbath and had now and then been an object of church-discipline. Last year the eldest son married a girl from the school, and this year his brother married another. Both girls were good in singing. They wanted to continue in their new home the morning and evening prayers which they had had in the school. The spirit of the whole house changed gradually. Divine Services are now attended regularly and the Sunday is no more broken.

In their family prayers they sing so joyfully that it attracts the attention of all the heathens round about.

I have no reason to complain about the children. The cane has been used less this year than formerly, and in the cases in which I was forced to use it, the girls punished acknowledged the necessity. One girl, who was punished now and then, would afterwards try in different ways to reconcile me and draw a kind word from me, either by bringing flowers or by some other means. Another girl was very severely punished for telling lies, she came afterwards, asked my pardon, and said the punishment had been necessary as she had really been on the point of becoming a bad girl. But she would now promise me to walk truthfully before God and before men, and to begin a new life. A few days after she asked me to call a girl who would not pardon her. I asked: "why will she not pardon you?" "She has often admonished me, and I have not till now followed her advice." I was happy to see that the girls look after each other's behaviour.

From Calicut *Mr. Knobloch* writes:

The condition of health has been very good in this year, and we praise God for it.—We are endeavouring as much as possible to find proper ways of disposing of our elder girls, so that we must not keep in our schools as many as we had formerly. We therefore have now a greater number of smaller girls, which partly increases our work. But we can also see many encouraging signs that the work in the souls and characters of the girls is not in vain. The good behaviour of the children lessens and sweetens the trouble of educating them. There are some who do not cause us much joy, but the majority are not only obedient, but also truthful in speaking and acting; which is so important a thing with children in this country. Of some we can even say that they are salt to their school-fellows. Most of them find a pleasure in praying for themselves and others, and love the Word of God; and of some older girls we know that they are founded on Christ, and have reason to hope that they will not leave this foundation.

A touching instance of filial love resting on love to God came to our knowledge. In June 1874 a young girl of 8 years was taken into our school, because her wicked father did not care for his wife and his children, so that the woman could not but leave him in order to save herself from perpetual scolding and beating, and to earn something for herself and her children. The father squandered his earnings in drinking and other vices. In the beginning of 1875 the little girl who from her earliest childhood had a taste of the wretchedness of the whole family's condition, gathered up her courage, and with tears in her eyes begged her father to lead a new life, to come to church again, and to take the mother to his house. Hard as his heart was, he could not resist the pleading of his little daughter and promised her to do what she begged of him. Soon after the re-united family began to dwell in their former house, The quarrels of many years' standing gave place to peace. After some further time the man, who of course had formerly been excluded from church-fellowship, begged to be admitted again. After a time of trial proportionate to his former wicked ways, he was on the Sunday before Christmas permitted to take the Lord's Supper with the congregation for the first time again after many years. What joy it is for the little girl! But we also thank the Lord for such fruits of our labour.

Of other schools we mention the **Infant School** in Mangalore, where children of less than 6 years of age gather to play, sing, etc. In some stations like Mangalore the girls after school-hours are taught female work in **Industrial Schools** under the guidance of the ladies of the station. In some stations, as Honore, (Karwar), Bettigherry, Codacal, Palghaut, **Sunday Schools** are attended by Christian boys or young men, but without attracting heathen boys; whilst instructing the children of our congregations in the Word of God, besides being an important item in our Parochial Schools, forms also an essential part of our Sunday services, the afternoon service being as

a rule set apart for the catechising of all Christian children in church.

Of our **Middle Schools**, which prepare youths from 14 to 18 years for the Catechist- or for the Training-Seminary, we have dropped that in Hubly, as indeed it had never been possible to make it correspond with the other Middle Schools. There are now one Middle School in Tellicherry and one in Uday. Whilst hitherto schooling and boarding was quite free in these schools, it has now been resolved to make a small beginning in making some of the boys pay at least a part of the expenses.

The Middle School in **Tellicherry** has 32 pupils. In consequence of small-pox of which Mr. Kittel and the Catechist Stephan Chandren who is a teacher in the school, were attacked, the school had to be closed for some time. But by God's particular mercy none of the pupils had the disease, which however was very strong in the Orphanage close by, and in many houses of the neighbourhood. In October the school was rejoiced by a visit of the Lord Bishop of Madras, who also examined the pupils in biblical knowledge. In January 1875 six pupils were sent to the Catechist Seminary in Mangalore, and in 1876 four are likely to be sent there. After *Mr. Kittel's* departure *Mr. Schmolck* will temporarily be in charge of the school.

The Middle School in **Uday** has 27 pupils. In the beginning of 1875 four entered the Catechist Seminary in Mangalore and three the Training Class in Uday. Three pupils proved unworthy and left or were dismissed, whilst the character and behaviour of the rest are satisfactory and in some cases a cause of joy to the teachers. Frequently the pupils with their teachers went out to places at a greater or less distance, either to be present at the preaching to the heathen or at the baptism of converts.

The **Training School** in Tellicherry has now 2 pupils and the one in Uday 4, who are to become school-masters.

The **Catechist Seminary** in Mangalore increased to 21 pupils, which have since been reduced to 19 and in February 1876 to 18, but will increase again in April. It came to light that the tone of speaking in the school was contrary to true Christianity. One had to be dismissed, and another left partly in connection with it, partly for family reasons. As by far the greater majority had joined the school only within the last two years, none could enter upon the work of Catechist. The lessons of this year were: Pastoral Theology, Comparison of Christian Churches, Explanation of the Old Testament from the Canarese, and of the New Testament from the Greek text, Preaching and Catechetical Exercises, Greek, English, Sanskrit, and Singing. Besides preaching in the bazaar in Mangalore once a week, the pupils were several times taken out on preaching tours, and made also trips to Padur and to Gudde (each about 32 miles from Mangalore) to be present at the baptism of a great number of new converts, as it was considered that an increase of their interest and sympathy in the conversion of heathens would benefit them for their future work more than a couple of lessons that might be lost thereby.—The school is now in charge of *Mr. Graeter* and *Mr. Gundert*.

VIII. LITERARY WORK.

Mr. Fritz and *Mr. Chr. Müller* have continued to take part in the revision of the Malayalam translation of the Bible which is in the name of the Madras Bible Society carried out in connexion with the Church and London Missionary Societies and the Syrian Church in the Cochin and Travancore territories. They have on account of this work made a journey to Cot-tayam to a meeting of the whole Committee of Revision. The Acts of the Apostles and the Epistle to the Romans were carried through the press.

A Mahratti tract and Chapters 23 and 24 of Lectures on Theology by *Ishwar Dass* have been translated into Cana-rese by the Catechists *Salomo Bhaskar* and *Christanuja*, and bear the title "The Married Life".

Two Canarese Tracts "Subjects for Consideration" and "The Story of a Princess" have been written by *Mr. Walz*, and two Malayalam Tracts "The Grapes" and "The Plantain Garden" by *Mr. Walter*.

A Christian monthly paper "Kraistasabhāpatra" Vol. VII. was continued and edited by *Mr. Walz*, and one in Malayalam "Kēraḷopakāri" by *Mr. Chr. Müller*.

Christian Almanacs have again been published in Canarese and Malayalam.

The Canarese Commentary, translated from Germany by *Dr. Mögling*, has been carried on.

And an English-Canarese School-Dictionary has been written by the Missionaries *Mr. F. Ziegler* and *Mr. Walz* and the Catechist *Christanuja*.

Printing Press and Book & Tract Depository.

These have continued under the care of *Mr. Sikemeier*, *Mr. Hirner* and *Mr. Burkhardt*. The Printing Establishment gives work to 37 persons.

A LIST OF BOOKS

Printed during the year 1875.

a) Canarese.

	Ed:	Size:	Copies:	Pages:	Tot. pages:
Nāgavarma's Prosody (completed)	I.	8°	1500	115	172500
First Instructor (Spelling-Book)	VIII.	12°	4000	86	344000
The Married Life: I. The Wedding	I.	12°	5000	56	280000
" II. Husband & Wife	I.	12°	3000	24	72000
" III. Parents & Childr.	I.	12°	3000	32	96000
Genesis-Exodus XX.	II.	32°	5000	367	1835000
Almanac for 1876		8°	5500	80	440000
Subjects for Consideration . . .	I.	32°	4000	12	48000
The Story of an Actor & of a Princess	I.	32°	4000	20	80000
Second Book of Canarese Poetry.	I.	12°	10000	72	720000
Commentary to the Old Test. the					
Historical Books (completed) .	I.	8°	1000	68	68000
Kraistasabhāpatra, 7th Volume .		8°	350	164	57400

b) Malayalam.

Liturgy	II.	8°	500	180	90000
Acts of the Apostles	I.	32°	5000	152	760000
Almanac for 1876		8°	3500	80	280000
Garland of Prayers, in metre . .	I.	16°	1000	24	24000
The Grapes	I.	32°	4000	16	64000
The Plantain Garden	I.	32°	4000	16	64000
Kēraḷōpakāri, 2nd volume . . .		8°	500	208	104000
A First Course of Translation,					
Malayalam & English	I.	8°	3000	80	240000

c) *English.*

Ed: Size: Copies: Pages: Tot. pages:

Report of the Basel Evangelical				
Missionary Society for 1874 .	8°	1200	78	93600
S. Indian Palæography, (completed)	I. 4°	112	34	3808
Tales about India	I. 16°	600	159	95400
Dāyadaçaçloki (Engl. & Sanskrit)	I. 8°	250	11	2750
English-Canarese Dictionary . .	I. 8°	2500	456	1140000
<i>Total</i>		72512	2586	7173058

STATEMENT OF TRACTS AND BOOKS
sold from 1st July 1874 to 30th June 1875.

	Own Publications		Foreign Publications		<i>Total</i>
	English	Verna- cular	English	Verna- cular	
Bibles and New Testaments		211	55	119	385
Bible Portions & Tracts con- taining Biblical Selections		6228	111	256	6595
Religious Tracts and Books	119	34590	1896	1872	38477
School-books and Works in General Literature . .	146	9872	5961	6828	22807
Maps, Picture-books and Pic- ture-sheets etc. . . .	8	21	1247	99	1375
	273	50922	9270	9174	69639

This statement shows an increase of 1876 copies, chiefly tracts.

13 Colporteurs have been employed at an expenditure of Rs. 1077, whilst some Bible Colporteurs are paid by the Madras Bible Society.

A grant of 300 reams of printing paper from the Religious Tract Society in London is acknowledged most thankfully.

IX. INDUSTRIAL ESTABLISHMENTS.

These are Weaving Establishments in Mangalore, Cannanore, Tellicherry, Chombala, Calicut, and Codacal; Tiling Establishments in Mangalore and Calicut, and a Carpenter Work-Shop in Calicut.

The Mechanical Establishment in Mangalore, which as yet is in its beginning, finds employment for 9 workmen and 5 apprentices, and the Tiling Works in Mangalore have now been taken in hand by *Mr. Baumann*. The Weaving Establishment in Cannanore is again under the care of *Mr. Schoch* who has come back from Europe, whilst *Mr. Schönthal* has been obliged to go to Europe on account of his health.

The erection of a Weaving Establishment in Chombala of which we spoke last year, having proved such a great help to the congregation there, it has been resolved to give the benefit of such an establishment to Codacal too, where circumstances had so changed that many converts were without the means of subsistence. The house is building now.

We have now and then spoken of the great importance these Work-shops have for our congregations, giving the means of livelihood to many, training them to useful work and to habits of industry and punctuality, and putting them in a particular degree under Christian supervision. Especial care is also bestowed on the apprentices. Besides being trained to business, put under Christian influence in the daily public prayers, and being sent to Church on Sundays, they also, as we hear from Mangalore, have separate lessons on secular objects on evenings, and on religious matters on Sundays.—*Mr. Digel* writes:

This year also a considerable number of mostly poor people have found work in our Weaving Establishment in Mangalore, and have honestly earned their bread. We are happy to say that the demand for Tablecloth, Napkins, Towels, etc. has considerably increased during some years. Within the last ten years the average number of workmen has been 85 men and women, and the number of yards of different cloths 276,282, including 39,178 yards of Tablecloth and Napkins of Damask and Diamond pattern. Out of the proceeds of these sales Rs. 45,689 have been disbursed as pay to the workmen, which has certainly proved an essential help to our converts. Ten years ago only 6 men had their own houses, and the rest were too poor for a hut of their own; now 18 men with their families inhabit their own houses surrounded with small gardens of cocoanut and plantain trees and vegetables which they cultivate in their leisure time.

Mercantile Establishments.

These are in Mangalore, Mercara and Calicut and form a separate branch, being also carried on from funds altogether distinct from the Mission-funds. "Money-making" has never been the chief purpose of these establishments, one of the chief purposes being the training of natives for honest trade. What disappointments have been met with in this latter part we have pointed out on page 28. Yet we do not despair of making Christianity triumph in this sphere also, which is generally to such a great extent the domain of the god of this world.

THE OPERATIONS OF OUR SOCIETY IN OTHER COUNTRIES.

Africa.

We spoke last year of the rescue of our Missionaries who were prisoners in Ashante* (Ashantee, Asantee), their return to Germany and the preparations that were made to open a mission in Ashante.

The appeal of which we gave a copy in our last Report, met with pretty good success in England, Germany and Switzerland, although the sum considered necessary (£6000) was not raised, yet (up to 15th October 1875) £2675 had been collected in England and £1633 on the Continent expressly for an Ashante Mission. Three Missionaries *Mohr*, *Werner* and *Handel* were sent to Africa in the beginning of 1875, to make first the necessary preparations for an early beginning of the Ashante Mission, studying the language etc. They soon made exploring tours to Begoro, lying on the way from our stations to Ashante on the frontiers of this country, and to Okwao within the Ashante country. They found the people, and in Begoro also the chieftain, very willing to hear the Gospel and desirous to receive Missionaries. And it was resolved to have one station in Begoro and the other in Okwao, or a town near it. Our Society has been taught by very many years' ex-

* Since then the Diaries of the Missionaries have been published in German and in English, giving a description of all they went through within the four years and a half of their captivity in Ashante. The book bears the title:

FOUR YEARS IN ASHANTEE

by the Missionaries *Ramseyer* & *Kühne*, Edited by *Mrs. Weitbrecht* and can be had in our Book & Tract Depository in Mangalore.

perience in Africa, that it is desirable to have the stations not at too great distances from each other, because in the many cases of diseases, death and other kind of distress, assistance from other stations is necessary, and because the way to the coast must be kept open. Besides this the two chief towns of Ashante, Kumase and Dwaben, are at war with each other. Therefore it was not deemed advisable to settle in either of these places, before a footing be gained nearer to the old stations, and peace be established in Kumase and Dwaben. The dangerous character of the African climate became evident only too early in connection with this new enterprise; one of the new brethren, *Mr. Handel*, being struck down by fever a few months after his arrival in the country. But others have been sent to take his place. *Mr. and Mrs. Ramseyer* have embarked in Liverpool on the 6th November 1875 to go back to the country in which they passed four years and a half as prisoners, and to start a Mission there; they have been accompanied by two lay brethren who are to carry on the building of the necessary houses, the one in Begoro and the other in Okwao, so that the staff to begin with, will, with *Mr. Werner* and *Mr. Mohr*, comprise five brethren.*

*Later news informs us that the war between the two chief cities of Ashante, Kumase (Coomasie) and Dwaben, has really broken out, that Dwaben has suffered a very heavy defeat and that many of the people have taken refuge in English territory in the province of Akem. It is to be feared that *Dr. Gouldsbury*, whom the English Government had sent to mediate between Kumase and Dwaben, has been made a prisoner by the king of Kumase, and it is even doubtful whether Kumase will not provoke another war with England.

Mr. Ramseyer has arrived on the Gold Coast, but he cannot now, on account of the war, proceed to Okwao, which is in the Ashante country. But in Begoro, in the English territory near the boundaries of Ashante, a station will be begun, and a piece of ground has already been bought from the chieftains there.

Turning to our old stations on the Gold Coast of Africa, great changes have taken place in consequence of the establishment of an English Colony in these parts. Slavery has been abolished and the whole society transformed thereby; Schools are being opened by Government which draws on the stock of our Christian Schoolmasters for teachers; roads are to be made; the prices of labour, of food and every thing have suddenly risen very considerably, and especially the salaries which Government offers to educated Natives are very much higher than our old ones. There are certainly some hardships and disadvantages connected with the change for the moment, but altogether our brethren there cannot but rejoice at the sudden change that accomplishes within one year what else would have taken 10 or 20 years. The defeat of the powerful Ashante king has produced a deep impression on all the Negroes thereabout. There is also much willingness to know and to accept the Gospel. 241 converts from the heathen were baptized in 1874 (the last year about which we possess statistics) and 200 more were waiting for baptism, the schools are fuller than formerly, and there is a general desire after education. But on the other hand death has made deep gaps in the ranks of the workmen, on the 19th May *Mrs. Bohner*, on the 21st May *Mr. Handel*, on the 29th August *Mr. Klass*, and on the 11th September *Mr. Weber* were removed by death. The Christians now number 2619 in 7 stations and 21 out-stations.

China.

Our Misson there has 4 stations and 10 out-stations in the province of Canton and the neighbouring provinces. Two of these stations are about 150 miles from the coast and thus quite inland. Yet the Missionaries generally live there without personal danger, although as a matter of course they

now and then have to bear the opposition of the populace, and especially Chinese converts now and then have to go through much hardship in consequence of the lawless condition of the country. The Gospel is making gradual progress. A number of converts have left the country and emigrated to Demerara and other places, but 83 persons have been added through baptisms from the heathen. One case is encouraging, as showing how events that seem a defeat may eventually by the Lord's guiding turn out a victory. One of our Christian school-girls was forced by her heathen relatives to marry a heathen husband. *Mr. Lechler* as also the girl tried hard to prevent the marriage, but without success. But the young wife exercised a good influence on her husband, first she persuaded him to leave his village and settle near the Christians, and some time afterwards she had the pleasure of seeing him apply for baptism. In another case a Christian man could not find a Christian wife, and was obliged to marry a heathen. He however worked on her, brought her under Christian influence, taught her the chief points of the Christian religion, and she soon became a really earnest enquirer, and has now received baptism.—The Missionaries on their tours have reached places 300 miles distant from each other, so that the Gospel sounds through large tracts of that immense empire. It happened also that people came from a distance of 60 miles, from a place never reached by Missionaries and begged that their districts should be visited. Two years ago the populace of Lilong hindered the building of a house for Mission purposes and drove the Missionaries away. But now they not only quietly looked on when the house was built, but in the same village a Christian funeral procession could start from the centre of the village and take its stand on the public place of the village, where crowds gathered to listen patiently to a long sermon ex-

plaining the difference of heathenish and Christian funerals. This shows a great change in the feelings of the populace. The girls' school in Hongkong was for the first time examined by the Government Inspector of Schools (Hongkong is under English Government), received a grant of 284 dollars, and was praised in very flattering terms by the Inspector of Schools. Unfortunately this praise has somewhat upset a number of our girls, so that a little more severity became necessary.

There are now 10 Missionaries, two of whom are Natives, who have studied in Basel; the congregations numbered 1070 souls at the close of 1874.

Persia.

The surplus of a Persian Famine Fund was in 1872 given over to our Home Committee on the condition of erecting an Orphanage in Persia. Two Armenian Missionaries, educated in our Mission College in Basel, were sent to erect such a School in Tebris. But American Missionaries took the field before them. So they were directed to turn to Ispahan, which measure lead to a disruption between one of the Missionaries and the Committee in Basel, whilst the second Missionary proceeded to Ispahan. But lo! in the meantime the Church Mission had passed a resolution to establish a Mission there. Our Home Committee entered into negotiations with the Church Missionary Society, the result of which was that the Church Mission now will take the Armenian Missionary into their charge, whilst the money in hand will still be used to erect and carry on the Orphanage. We think that by this arrangement the Mission in Persia will cease to figure in our Reports.

An appeal made to our Society to open a Mission in Japan had to be answered in the negative, as the Society is not able to take up two new enterprises together.

In conclusion we feel called upon to praise God for all His kindness and goodness over us, to humble ourselves for all our shortcomings, want of zeal and of spirituality, and to ask Him for His help and for a new measure of His Spirit for us, our Native helpers and our congregations. We likewise thank all our friends for the assistance they have rendered to us personally and to our cause, by personal sympathy, by gifts and by prayers, and entreat and admonish them to keep their hearts open for the Lord's work, to be co-workers with Him, and neither to forget the particular part of the work which is entrusted to our hands. May God bless the work done for His cause, and all those who are His. Amen.

Stations of the Basel German Evangelical Mission Society

IN SOUTH-WESTERN INDIA

A. CANARA DISTRICT

(Corrected up to the 24th March 1876)

Stations & Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of Ac- tive Service	Pages on which the Station is mentioned
1. Mangalore OUT-STATIONS: Bolma, Ravaneshwara, Hosadurga, Kasargode.	Mr. G. Pfeleiderer Rev. J. B. Gräter Rev. S. Gundert Rev. Th. Walz Mr. Th. Digel Rev. W. Sikemeier Mr. G. Hirner Mr. C. Hüttinger Mr. A. Burkhardt Mr. R. Hauri Rev. E. Härlin Mr. J. Baumann Mr. J. Veil	Christanuja Watsa Charles Gojar Benjamin Ponon Daniel Ammann	1866 1867 1872 1856	24. 26. 27. 28. 30. 31. 32. 39. 42. 44. 46. 47. 48. 49.

2. Mulky

OUT-STATIONS:

Munderu, Santur, Kutyar, Ulya,
Kadike, Kodetur, Padubidri, Kalatur,
Uthila, Padur, Mullur, Yermala,
Mallar, Peryr, Tuledu, Alankara,
Kolichur.

Rev. H. Daimelhuber
Rev. J. Hafner

Rev. Sebastian Furtado
Rev. Daniel Aaron
Samuel Bunyan
Israel Eliezer
Jeremia Sonna
Johann Philip Salins

1866 12. 14. 15.
1872 16. 19.
1869
1871
1874
1863

3. Udapy

OUT-STATIONS:

Udyawara, Shirva, Bolle, Kat-
tingeri, Ninjur, Kudigrama, Palli,
Gudde, Cap, Mundodi, Kattupadi,
Kurkal, Madambail, Kalanja, Kop-
pala, Kalianapur, Uppur, Bolmar,
Tottam.

Rev. G. Ritter
Rev. A. Brasche
Rev. P. Ott
Rev. A. Ziegler

Rev. Diego Fernandez
Eliezer Paul
Samuel Andrea
Abraham Hery
Daniel Andrea
Gabriel Almanda
Bethuel Soans
Josias Aarons
Nathan Suchitta

1872 12. 13. 17.
1866 18. 19. 30.
1867 31. 32. 40.
1867 43. 44.
1867
1871
1873
1873
1874

4. Karkal

OUT-STATIONS:

Arur, Mudar, Nandolige, Hek-
kateka.

Rev. R. Hartmann
Rev. J. Hermelink

Obed Sumitra

1874 23. 30.

Stations & Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of Ac- tive Service	Pages on which the Station is mentioned
5. Honore OUT-STATION: Karwar.	Rev. W. Nübling Rev. L. Gengnagel	Jacob Kamsika Mark Salis Henry Robert	1852 1867 1870	31. 32. 42.
6. Mercara	Rev. F. Kittel Mr. J. Müller	Israel Aaron	1856	49.
7. Anandapur OUT-STATION: Attolimani.	Rev. H. A. Kaundinya Rev. J. F. Veil	Joseph Bhagyan	1873.	19. 20.

B. SOUTHERN MAHRATTA DISTRICT

8. Dharwar	Rev. J. Welsch	Lot Hery	1868	31. 32. 37. 39.
9. Hubly OUT-STATIONS: Unakallu, Hebsur.	Rev. J. Mack Rev. R. Schenkel Rev. W. Lütze	Christian Chinnappa David Punita	1858 1874	26. 30. 31. 37. 40. 43.

10. Bettigherry OUT-STATION: Shagoti.	Rev. N. Hübner	Paul Badappa	1858	23. 26. 30.
	Rev. W. Hasenwandel	Solomon Devada	1874	35. 36. 39. 40. 42.
11. Guledgud OUT-STATION: Kardenhalli.	Rev. Ch. G. Weigele	Solomon Bhaskar	1858	32. 39.
	Rev. G. Grossmann			

C. MALABAR DISTRICT

12. Cannanore OUT-STATIONS: Chowa, Taliparambu, Chirakal	Rev. J. M. Fritz	Charles Stocking	1851	26. 30. 31.
	Rev. J. Lauffer	Abraham Mulil	1854	48.
	Rev. S. Walter	Abraham Chatayappen	1855	
	Mr. S. G. Schoch	Jacob Chammanchery	1861	
	Mr. A. Dobler	Cornelius Hutten	1867	
		Joseph Taddai	1871	
		Jacob Kumaren	1863	
		Abraham Arangaden	1870	
13. Tellicherry	Rev. Chr. Müller	Rev. Paul Chandren	1867	22. 30. 31.
	Mr. W. Schmolck	Gabriel Pirachen	1850	39. 43. 44.
	Rev. E. Liebendörfer	Paul Snehama	1861	48.
		Stephan Chandren	1867	
		Joseph Mandody	1872	

Stations & Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of Ac- tive Service	Pages on which the Station is mentioned
14. Chombala OUT-STATIONS: Muverattu, Kandappenkundu.	Rev. C. W. Linder	Jacob Heber Ezra Arunajalam David Teikandy Isaac Laban	1849 1855 1866 1871	23. 30. 33. 34. 40. 48.
15. Calicut OUT-STATIONS: Elatoor, Coilandy, Beypore.	Rev. J. Knobloch Mr. Fr. Matthissen Mr. Th. Elsässer Mr. C. Feuchter Mr. J. S. K. Ostermeier Mr. C. Pfeiderer	Matthai Kunyan Paul Chittayagam Johanen Peter William Davis Jona Padiath Timotheus Parakandy Joseph Mirandez	1843 1859 1859 1861 1868 1869 1872	21. 30. 31. 32. 37. 38. 39. 40. 41. 42. 48. 49.
16. Codacal OUT-STATION: Parapery.	Rev. A. Wagner	Rev. Joseph Jacobi Mattu Peter Antony P. Veliattingara	1868 1850 1871	42. 48.

17. Palghaut OUT-STATIONS: Kannani, Panayur-Attikodu, Kinanur, Wadakanchery, Karuva- para, Angatipuram.	Rev. K. A. E. Diez	T. Cochran Wengalan	1850	23. 30. 39.
	Rev. L. G. Hanhart	Tobias Chembankodan	1867	42.
		Johanan Zechariah	1868	
		Gabriel Hermon	1873	
		Abel Kattuparamben	1863	
		Chr. Parambattukavil	1870	
		John Puthenvidu	1870	

D. NILGHERRY DISTRICT

18. Kaity OUT-STATION: Nerkamby.	Rev. W. Stokes	Silas Shanta	1874	31. 40.
	Rev. A. Köhler			
	Rev. J. Layer			
19. Kotagherry	Rev. J. A. Bühner	Jacob Kanaka	1868	36. 37.

Expenditure of the Mission

during the year 1875

	Rs.	As.	P.
Personal Expenditure	60,405	10	7
Journeys and Home-passages	19,309	7	6
Munshis	1,522	8	0
Deacons, Catechists and Evangelists	17,353	4	7
Postages	1,089	13	9
Libraries	427	12	6
Church Expenses	1,321	8	3
Medical Expenses	727	8	6
Schools, English and Vernacular	15,014	9	1
Orphanages, Boys and Girls	15,299	1	4
Catechist and Preparandi Schools	7,609	1	3
Buildings, Repairs and Rents	13,089	14	0
Purchases and Off Payments	2,750	0	0
Agricultural Outlays and Taxes	1,465	2	0
Industrial Establishments	1,000	0	0
Printing Charges	2,036	12	10
Furniture Expenses	1,274	12	0
Administration Charges	2,514	10	5
<i>Total Rs.</i>	<u>164,211</u>	<u>8</u>	<u>7</u>

E. & O. E.

Mangalore, 31st December 1875.

G. Pfeiderer.

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1875

	Rs.	As.	P.		Rs.	As.	P.
	AT MANGALORE.				AT HONORE.		
	Genl. G. W. Walker, R. E.				A Spens Esq., Karwar	10	0 0
	for Malabar & Canara	1200	0 0		R. A. Mac'Donald Esq.	50	0 0
	H. S. Thomas Esq.	830	0 0		AT MERCARA.		
	Col. H. H. O'Connel	100	0 0		Major H. G. Puckle	6	0 0
	H. W. Clift Esq. Chicka-				Rev. G. Richter	12	0 0
	mangalore	100	0 0		Rev. Dr. J. Mackee	15	0 0
	Dr. W. Sperschneider,				The same from Offertory	15	0 0
	Trivandrum	98	0 0		Mr. J. S. Harvey	17	0 0
	A Friend	50	0 0		M. T.	20	0 0
	C. Barnade Esq., Lower				N. N.	24	0 0
	Ganges Canal	50	0 0		Major H. G. Thomson	36	0 0
	Dr. H. Gundert, Calw	50	0 0		AT ANANDAPUR.		
	Capt. E. S. Skinner	20	0 0		J. P. Hunt Esq.	100	0 0
	Mrs. S. A. Fitzgibbon	20	0 0		Mrs. Haller	12	0 0
	Bestie Hobart, for Dharwar	5	0 0		Donald Stewart Esq.	50	0 0
	<i>Acknowledged by Rev. Th. Walz.</i>				H. Minchin Esq.	20	0 0
	A. Mc. C. Webster Esq.	160	0 0		AT DHARWAR.		
	J. W. Best Esq.	100	0 0		E. P. Robertson Esq.	100	0 0
	J. Ball Esq.	150	0 0		W. Sandwith Esq.	30	0 0
	Col. R. S. Couchman	60	0 0		Col. J. H. Champion	10	0 0
	Col. W. Rowlandson	35	0 0		Dr. G. C. Bell	25	0 0
	Col. Ch. M. Hailes	30	0 0		Capt. C. Hay	25	0 0
	Major Pieton Warlow	45	0 0		Capt. Ch. Browne	5	0 0
	Capt. Q. S. A. Jamieson	60	0 0		R. C. Beynon Esq.	20	0 0
	AT BOMBAY				W. H. Scott Esq.	25	0 0
	<i>Collected by Rev. J. G. Deimler.</i>				A. Steward Esq.	25	0 0
	Dr. Birdwood	30	0 0		A. M. Don Esq.	5	0 0
	Major T. Candy, Poona	50	0 0				

	Rs.	As.	P.
Capt. M. Ward	10	0	0
M. Turnbull Esq.	10	0	0
W. L. Price Esq.	20	0	0
H. W. Lewis Esq.	10	0	0
C. Anding Esq.	5	0	0
Mr. W. Shearer	5	0	0
Mr. Ch. Courpalais	11	0	0
M. J. K. Sexton	10	0	0

AT HUBLY.

G. Gifford Esq.	30	0	0
"Poor White"	20	0	0
Karwar Company through Mr. Norman	50	0	0

AT GULEDGUD.

R. Candy Esq.	50	0	0
N. Kennedy Esq.	10	0	0

AT CANNANORE.

General A. J. Cadell	45	0	0
Dr. F. Fletcher	55	0	0
General Selby	55	0	0
Col. J. Mac'Donald	10	0	0
Lt. W. H. Sawyer	58	0	0
Col. Williams	28	0	0
Major H. E. Brett	24	0	0
Col. Campbell	21	0	0
Major J. Gabbett	21	0	0
Col. Colville	3	0	0
Mr. O. Costelloe	30	0	0
Capt. C. Puddicumb	5	0	0
A Lady Friend for Girls	10	0	0
New Year's Gift by a Friend	50	0	0
Mr. Symns, Manantoddy	10	0	0
Mr. J. S. Walker	6	0	0
Mr. J. R. Gorman, D. P. W.	1	0	0
Soldiers of H. M's. 43rd	12	0	0
Mr. P. Ramen	2	0	0

AT TELlicherry.

His Lordship the Bishop of Madras	50	0	0
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	Rs.	As.	P.
Miss King, Bangalore	10	0	0
Mrs. King, do.	5	0	0
A. Gover Esq.	20	0	0

AT CALICUT.

W. Logan Esq.	200	0	0
L. A. Browden Esq.	10	0	0
A. Mac'Gregor Esq.	45	0	0
J. J. Nash Esq.	12	0	0
A. F. Schlunk Esq.	25	0	0
G. Henke Esq.	22	0	0
W. Henke Esq.	15	0	0
Rev. A. W. Rebsh	14	0	0
W. C. Darling Esq.	45	0	0
D. Buick Esq.	10	0	0
W. L. Garthwaite Esq.	30	0	0
A. J. Stuart Esq.	60	0	0
Rev. W. Wace	5	0	0
H. Wigram Esq.	15	0	0
Mr. F. G. Good, Collection in a Mission Box	10	14	9
Miss King, Bangalore	10	0	0
Mrs. Knott	5	0	0
Messrs. Frank & Co., Madras	235	4	0

*N. B. Towards the erection of a
New Widow Asylum for the
Calicut Congregation.*

R. Stanes Esq. Coimbatore	100	0	0
Messrs. Schlunk Brothers & Co., Calicut	200	0	0

AT PALGHAUT.

Mrs. J. Dupen, 12 months	12	0	0
E. C. Elsworthy Esq., 12 "	12	0	0
J. Grimes Esq. 12 "	12	0	0
H. T. Knox Esq. 12 "	60	0	0
The Hon'ble. W. Robinson	150	0	0
J. J. Tomlinson Esq.	10	0	0
W. G. Underwood Esq., 2 months	10	0	0

	Rs.	As.	P.		Rs.	As.	P.
Mrs. M. A. Willis	8	0	0	A. F. Schlunk Esq.	100	0	0
For the Kalpatti Girls' School,				Capt. Morant, R. E.	5	0	0
the Hon'ble W. Robinson	50	0	0	H. B. Grigg Esq.	5	0	0
AT KAITTY.				G. R. Cockerell Esq.	25	0	0
Genl. G. W. Walker, R. E.	120	0	0	Dr. Whitton	5	0	0
Mrs. Onslow	60	0	0	Mrs. Jefferson	5	0	0
Hon'ble J. W. Sim	50	0	0	A. F.	2	0	0
F. H. Sharp Esq.	50	0	0	H. H. Littledale Esq.	2	0	0
Mrs. Higgins	20	0	0	M. S. S.	5	0	0
C. Hayne Esq.	100	0	0	Mr. W. Clarke	20	0	0
Mrs. Hayne	20	0	0	Mrs. Breeks	50	0	0
Lady Hobart	30	0	0	Mr. M. Hill	5	0	0
J. Hodges Esq.	10	0	0	W. E. Schmidt Esq.	5	0	0
Col. Grove	25	0	0	AT KOTAGHERRY.			
Major B. Hobart	10	0	0	J. G. Hill Esq.	50	0	0
Rev. M. G. Goldsmith	10	0	0	F. Groves Esq.	25	0	0
Th. Stanes Esq.	50	0	0	Mr. Anderson, Apothecary	7	0	0
J. Darling Esq.	5	0	0	Through Mr. Strange	15	0	0
Mrs. Darling	3	0	0	C. S. R.	5	0	0
Ch. Gray Esq.	10	0	0	H. Rogers Esq.	3	0	0
Genl. Madden	5	0	0	M. Ryall Esq.	5	0	0
G. S.	10	0	0	E. C. Brace Esq.	5	0	0
E. D. G.	10	0	0	Through Mr. De'Cruetz	4	0	0
W. B. S.	5	0	0	From a Friend	50	0	0
The Proprietors of the				Do.	10	0	0
Runnymede Estate	50	0	0	Orphan Mission Box	12	0	0

Donations from Members of the Congregation and Natives.

AT MANGALORE.				AT MULKY.			
A Member of the Congregation	25	0	0	Mr. Th. De'Lang	2	0	0
Mr. S. Aimann	10	0	0	Rev. Daniel Aaron	5	0	0
" L. Joshua	4	8	0	Orphanage, Mission Box	2	3	1
" A. Aarons	4	0	0	" Fasting of the Girls	28	8	0
N. N.	2	0	0	AT UDAPY.			
Balmattha Brotherly Association	15	0	0	Middle School Pie Collection	19	9	1
Balmattha Christian Friendly Society	7	8	0	Orphanage for the Ashante Mission	4	13	6
				Congregation Pie Collection	1	10	0

	Rs.	As.	P.
Boys' New Year's Singing			
Proceeds	3	0	0

KARKAL.

From the Congregation	1	5	0
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HONORE.

From the Congregation	1	1	0
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AT ANANDAPUR.

Mr. Joseph Kire	10	0	0
" Samuel Jeshuren	5	0	0
" David Kore	24	0	0
" Philipp Antony	24	0	0
" Stephan Antony	12	0	0
Anandapur Congregation	8	1	2

AT DHARWAR.

From the Congregation	4	8	0
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AT HUBLY.

Christ. Chinnappa	8	0	0
Jonathan Hawala	2	0	0
Tabitha Hawala	1	8	0
David Punita	1	0	0
Maria Sujee	1	0	0
Rattnappa Hawala	1	0	0
Society for the Increase of			
Christian Knowledge	3	11	10
Offerings, Women's Prayer			
Meeting	1	7	1
From the Congregation	5	15	0
Pakirappanna Mudraddy			
Esq.	40	0	0

AT BETTIGHERRY.

Bettigherry and Shagoti			
Congregation	65	14	0
Two Friends	25	0	0

AT GULEDGUD.

Salomo Bhaskar	10	0	0
Mark Ranga Redshi	5	0	0

Rs. As. P.

Paul Bellagulla	5	0	0
Noah Hosamane	5	0	0
Joseph Bellagulla	4	0	0
Lazara Sackkare	2	0	0
Dinon	2	0	0
Devaputra	1	0	0
Salomo Dshaliki	1	0	0
Devapriya Shubha	1	0	0
David Dshaliki	1	0	0
Shantappa	1	0	0
Jona	1	0	0
Jacob Hosamane	1	0	0
Ratnappa	1	0	0
Joseph Badami	0	12	0
Rahel	0	12	0
Christadasa	0	3	0

AT CANNANORE.

Cannanore Congregation	12	5	5
Chowa	6	14	0
Weavers and Winders, in			
Mission Box	10	6	7

AT TELlicherry.

Rev. Paul Chandren	24	0	0
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AT CHOMBALA.

Micha and Silas	3	1	9
† Suprian	1	0	0
Two Heathen Fishermen	1	0	0
Caleb	0	10	0
Mr. Andrew	0	10	0
Samuel Manikodu	0	5	0
Sundry Contributions	1	11	4

AT CALICUT.

P. O. Pothan Esq.	22	0	0
Rice Collection in the			
Congregation	33	14	8
Priscilla, proceeds of 2 fowls	0	10	5
Eunike, proceeds of a silver			
chain	12	5	0

As. P.

0 0

0 0

0 0

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0 0

0 0

0 0

0 0

0 0

0 0

0 0

12 0

12 0

3 0

Rs. As. P.

Isaac Patiattu and Edidye,			
first gift	3	0	0
Orphanage Girls' Confirmation			
day	1	14	11

AT CODACAL.

From the Congregation	8	13	0
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AT PALGHAUT.

From the Mother Station	5	15	11
" Filial Stations	2	9	0
Mr. John Manikam	3	0	0
" Abraham	1	0	0
" Joseph, B. A.	5	0	0

Rs. As. P.

Mr. Mathu	3	0	0
" David Manikam	1	0	0
" George Therian	2	0	0
" Moses	1	4	0

AT KAITTY.

From the Congregation	4	0	0
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AT KOTAGHERRY.

Mr. D. Prakasham, Writer	5	0	0
Mr. Samuel, Schoolmaster	12	0	0
Daniel, Carpenter	9	0	0
From Native Christ. Meetings	2	0	0

Contributions of the Congregation, as Church Taxes.

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6 7

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11 4

Mangalore	241	15	10	Anandapur	20	0	0
Mulky	16	11	0	Dharwar	7	0	0
Utchila	9	4	0	Hubly	21	12	3
Padur	7	12	0	Bettigherry	23	12	0
Kutyar	6	0	0	Guledgud	15	3	0
Santur	2	15	0	Cannanore	36	11	11
Munderu	2	12	0	Chowa	12	4	8
Udapy	32	2	0	Tellicherry	58	0	0
Gudde	11	14	0	Chombala	37	0	0
Shirva	11	8	0	Calicut	172	10	6
Katupadi	5	6	0	Coilandy	6	10	0
Kalianapur	5	12	0	Codacal	34	0	0
Karkal	6	0	0	Palghaut	22	0	0
Honore	7	0	0	Kaitty	6	0	0
Mercara	4	0	0	Kotagherry	11	0	0

Subscriptions for Schools.

AT MANGALORE.

<i>Towards the Brahmin Girls' School.</i>			
H. S. Thomas Esq.	90	0	0

AT TELlicherry.

J. Reid Esq.	110	0	0
A. Gover Esq.	100	0	0
D. Buick Esq.	15	0	0

	Rs.	As.	P.		Rs.	As.	P.
AT CALICUT.				AT KAITTY.			
W. Roberts Esq., M. D.	15	0	0	Major Bertie Hobart	5	0	0
Mr. Ferguson	10	0	0				

Collections in aid of the Orphan Schools.

Mangalore Congregation	17	6	3	Guledgud Congregation	17	6	6
Mulky	4	0	6	Calicut	24	6	4
Udapy	5	10	8	Codacal	9	0	0
Mercara	2	14	0	Palghant	5	4	6
Hubly	10	6	9	Kaity	7	8	0
Bettigherry	11	0	0				

Boarding Contributions to the Orphanages.

Mulky	103	8	0	Tellicherry	60	0	0
Udapy	63	8	0	Chombala	51	15	5
Hubly	25	0	0	Calicut	62	0	0
Bettigherry	51	8	0	Kaity	59	12	0
Rev. Schauffler	40	0	0				

For Educating Protestant Children

of the 34th Regiment in the Boarding Schools in Mulky and Tellicherry.

H. S. Thomas Esq., Tanjore	72	0	0	Dr. R. Dempster	11	0	0
Capt. Q. S. A. Jamieson	60	0	0	J. Moss Esq.	11	0	0
Lt. Col. Rowlandson	4	0	0				

Grants in Aid.

MANGALORE	Parochial Boys' School	52	0	0
	Parochial Girls' School	85	12	0
	Nireshwalya School	12	4	0
	Bokapatna School	44	8	0
	Brahmin Girls' School	89	4	0
MULKY	Girls' Boarding School	216	0	0
	Uthilla School	11	8	0
UDAPY	Middle School	175	0	0
	Boys' Boarding School	95	0	0
	Shirva School	10	0	0

As. P.

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		Rs.	As	P.
ANANDAPUR	Parochial School	72	0	0
DHARWAR	Anglo-Vernacular School	301	8	0
HUBLY	Parochial Girls' School	22	0	0
	Parochial Boys' School	88	0	0
	Old Hubly School	110	8	0
	Anglo-Vernacular School	497	0	0
BETTIGHERRY	Girls' Boarding School	68	8	0
	Vernacular School	109	8	0
GULEDGUD	Vernacular School	66	0	0
	Parochial Girls' School	29	0	0
CANNANORE	Vernacular School	85	12	0
TELLICHERRY	Anglo-Vernacular Parsi School.	383	0	0
	Boys' Boarding School	178	8	0
CHOMBALA	Girls' Boarding School	319	0	0
CALICUT	Putiyangady School	60	0	0
	Girls' Boarding School	571	12	0
	Anglo-Vernacular School, Salary Grants	1052	8	0
CODACAL	Parochial School	130	8	0
	Parapery School	19	0	0
PALGHAUT	Anglo-Vernacular School	347	8	0
	Parochial School	60	11	0
	Kannani School	30	0	0
KAITY & NERKAMBY 1874 & 1875	280	0	0

Donations for the Mangalore Sickhouse.

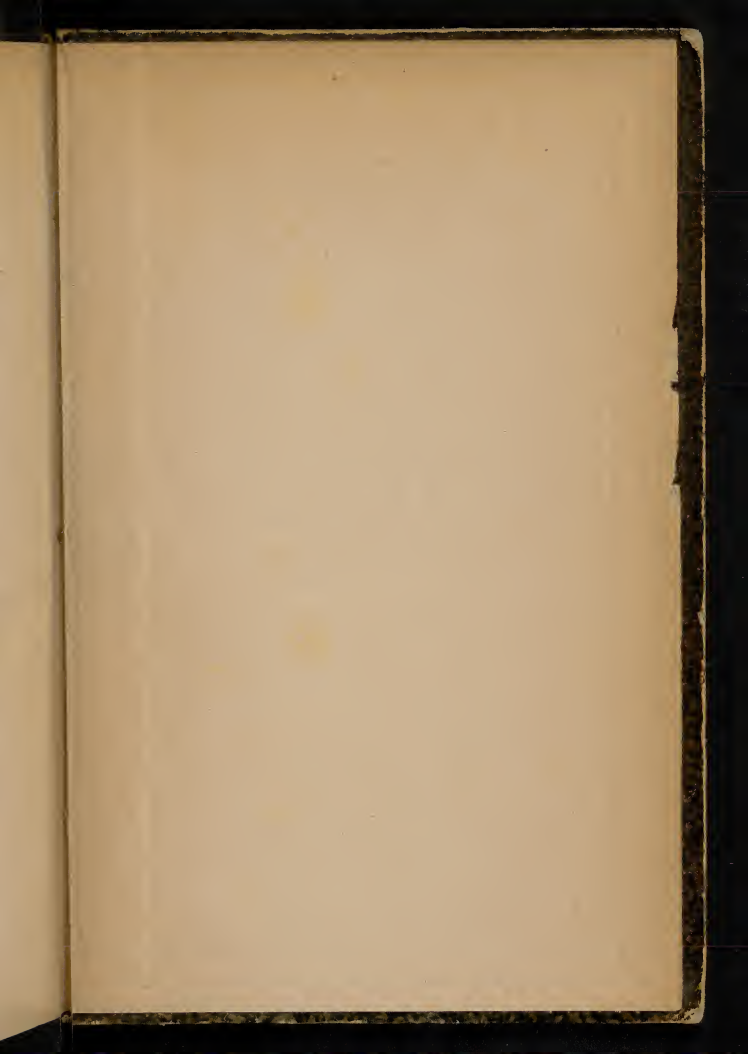
Acknowledged by Rev. Haerlin.

Col. Ryves	8	0	0	H. Hart Esq.	18	0	0
H. S. Thomas Esq.	60	0	0	Major P. Warlow	18	0	0
J. Ball Esq.	66	0	0	E. Palmer Esq.	6	0	0
J. Boys Esq.	12	0	0	E. Gibson Esq.	21	0	0
Dr. R. Dempster	18	0	0	Col. W. Rowlandson	12	0	0
Col. R. S. Couchman	36	0	0	F. Stokes Esq.	12	0	0
J. Moss Esq.	12	0	0	A. C. Lawford Esq.	5	0	0
A. Mc. C. Webster Esq.	40	0	0	E. B. Powell Esq.	10	0	0
Capt. Q. S. A. Jamieson	24	0	0	Mr. Lucas Joshua	9	0	0
J. W. Best Esq.	5	0	0	" A. Aarons	2	0	0



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REPORT

OF THE

Basel German Evangelical

MISSIONARY SOCIETY

FOR

1875

THIRTY-SIXTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA



MANGALORE

PRINTED BY STOLZ & HIRNER, BASEL MISSION PRESS

1876

